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Bishop Ordass meets reporters at Minneapolis

No. 51

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NTS

VACATION CRISIS

BEVERLY LOOKED DOWN disconsolately at the puddle on the floor and shivered. How long had she been sitting here in her wet bathing suit? It seemed only minutes, but it might have been hours.

For a long time the only thing that had registered on her mind was the doctor's words at the emergency room door: "Your husband is in a state of shock. We'll operate immediately." From the preliminary flurry of nurses and interns she knew the situation was serious.

How could such a bright vacation day have ended so gloomily in this resort hospital? Who was going to call home and let the family know? And what to tell them? Beverly knew she should be doing something, but all she could do was sit.

HER MIND FLEW BACK to the beach—was that clock on the wall right? Was it only an hour ago that she and Chuck had been swimming in the surf? How had it happened that Chuck was thrown against the jetty? And that horrible ambulance ride . . .

Beverly's eyes focused again on the drying puddle. A pair of black shoes moved into it. Up with the eyes quickly—is there ne of Chuck? As she took in the man's cleri garb she had an instant of swift panic was Chuck so badly off?

"Mrs. Jones? I'm Pastor Weldon." voice was reassuring. "I just came from operating room. There's every reason believe that your husband is going to be right. Now, let's try to get you more co fortable."

PASTOR WELDON took over efficien First, dry clothing for Beverly. Hosp arrangements. Phone calls back ho Later, daily visits to Chuck through his l confinement, frequent checks with Bever

Pastor Weldon wasn't in the hospital chance. He had been called because he the chaplain assigned there by the Luth Welfare Association. Many others in t far from their home parishes had exp enced his practical help and spiritual g ance.

This was part of the church's service Christ, ministering to those away f home.

—MILDRED BARTE

The LUTHERAN — News Magazine of the United Lutheran Church in Ame

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THE CHURCH IN THE NEW

Christians don't like isolation

A lot of American Protestants had lost their enthusiasm for the old-time denominational rivalries. This month top-level spokesmen of 39 major church bodies in the U.S. and Canada spent eight days looking for some road to unity.

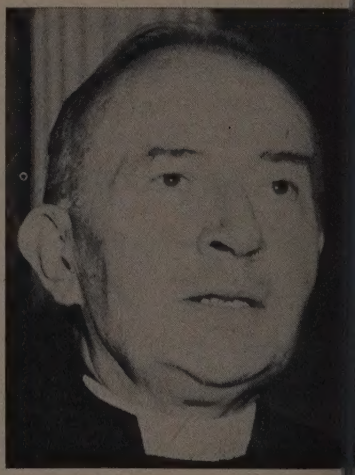
They weren't trying to draw blueprints for church mergers. The question is, said Bishop Angus Dun of the Episcopal Church, "what is the nature of the unity God wills for us?"

Bishop Dun, who was chairman of the conference held Sept. 3-10 at Oberlin, Ohio, said "surely all of us agree that we seek too feebly a unity which is willed for us by our common Lord."

All member churches of the National Council of Churches in the U.S.A. (29 Protestant, five Orthodox), plus five Canadian churches sent official delegates. Eight more churches (including Lutheran Church—Missouri Synod) sent unofficial observers. Among speakers were German Bishop Hanns Lilje and Prof. Joseph Sittler of Chicago.

Stay out of stratosphere

The people at Oberlin tried to get out of the "ecclesiastical stratosphere," they said, "and down to the level of general Christian concern." Theme of the conference was "What is the nature of that unity which the churches should seek today in North America, 1) in faithfulness to the eternal gospel, 2) in terms of organizational structure, 3) in view of cultural pressures?"



BISHOP ANGUS DUN
"They go back to their household

Nobody at Oberlin claimed that trines and traditions which divide churches are unimportant. "Even divisions and dissensions, which we duty-bound to overcome, bear witne sometimes in tortured ways," said Robert Calhoun of Yale University God's demand for truth, as well a man's frequent confusion as to wh true."

Theologians all over the world, Dr. J. Robert Nelson of Vanderbilt D ity School, are giving more time ever to study of church unity. As sult, he said, preachers and teacher cutting down on writing and spe

"as though their own denomination or tradition or theological circle were the only sphere in which God's truth might be received."

Sorrow for separation

"If the divided churches are to meet and draw together," said Bishop Dun, "they can meet only through persons, through such imperfect persons as we are.

"If you are like me, you will find, as you meet your brothers and sisters coming out of their particular households of faith, that you cannot think lightly or contemptuously of what has nurtured them, even though you could not be at home where they are at home.

"And you will experience afresh the sorrow of realizing that they go back and you go back into households or structures of faith and prayer and allegiance that in many ways separate you from them, and fail grievously to make manifest our unity in Christ. This sorrow can turn you into a patient seeker for the household in which we could all be at home."

Wrong reason for unity

Some Protestants, said Tennessee delegates at the Oberlin conference, seek church unity because they fear or envy Roman Catholic "bigness." They figure that since Roman Catholics are working together, "we've got to do the same or they'll get ahead of us."

But, said the Tennessee group, "when churches that cannot find unity in the gospel unite to oppose another church, they are far from the unity of love, loyalty, and witness that Christ asks."

ob burns mission in India

A Hindu mob burned down the American Protestant mission center in India last month. The center was operated by the Evangelical and Reformed Church, with an Indian clergyman, the Rev. Gurbachan Singh, as its superintendent.

The center had been rented to Hindus for a celebration of the first Indian revolt against British rule 100 years ago. When a Hindu idol was set up on the stage as part of the celebration, Mr. Singh objected. He said he hadn't been told that was on the program.

Fury against the pastor was stirred by talk in the streets and articles in the local newspaper. A mob of 5,000 burned the four-story building. Shooting began when police tried to restore order and a Hindu boy was killed.

The uprising was in Madhya Pradesh province, where a state committee recommended last year that foreign missionaries seeking to convert Hindus should be expelled from the country.

Communists seek school control

Reds won a majority in the legislature of Kerala, a South Indian state, in the election in February. This month they passed a bill to put all private schools in the state under government control. The bill provides that schools select teachers from a government-approved list. A local education committee nominated by the government is to supervise the schools.

Of 5,904 schools in the state, 3,170 are conducted by Protestant and Roman Catholic missions (according to 1955 figures). Financial support from the government is given to all schools, Christian and non-Christian, so long as they accept students regardless of religious affiliation.

Twenty-six bishops and archbishops of various Christian communions issued a statement condemning the proposed legislation, saying the law would "regiment the educational system on a communistic

pattern." They reported that more than a million citizens signed a petition against the proposed law. They are hopeful that the bill will be vetoed by India's President Rajendra Prasad.

People should stay on farms

If everybody moves to the city, American Protestantism and American democracy "cannot survive," Methodists were told this month. "No nation and no civilization has survived complete urbanization," said Alexander Nunn of *The Progressive Farmer* at a Town and Country Conference for Methodists of nine southeastern states.

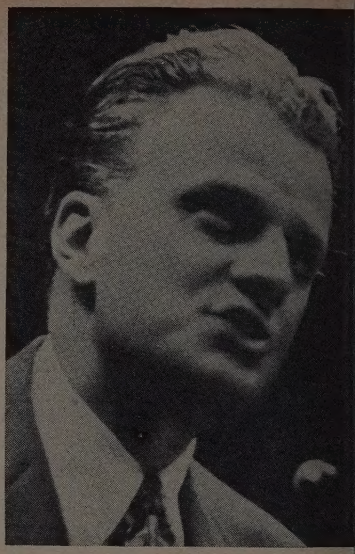
City life, said Mr. Nunn, is not producing "the qualities of thrift, moral fiber, industriousness, resourcefulness, and a willingness to stand up and fight for principles that have come out of our pioneer rural background."

No more individualists on farms

"Like everybody in our society, the farmer has to be organized," the Rev. Joseph Hylden told a Roman Catholic rural life conference in Minnesota. Getting into a farm organization, he said, "not only helps the farmer to safeguard his economic and other rights, but helps him to be socially useful."

The day of rugged individualism—when a farmer could exhaust the fertility of his farm if he wanted to—is gone, said Father Hylden. The farmer "has a duty to preserve soil fertility for future generations." He must be social-minded in cultivating his crops and co-operating in farm policies.

Roman Catholics should join farm organizations and co-operatives, they were told. "It doesn't matter which farm organization. All three major groups are doing good work," Father Hylden asserted.



BILLY GRAHAM
West coast comes next

Graham goes

A small argument came at the end Billy Graham's New York City crusa Police said there were 75,000 people the streets around Times Square for closing rally Sept. 1. Graham announc over the loudspeakers (that carried voice up Broadway from 34th to 4 streets) that there were 200,000.

But there was no doubt that Grah in his 109 New York days had outdra every other attraction in the city in t generation. Total attendance was ported to be 2,131,600. The Grah crusade booked Madison Square Gar for six weeks beginning May 15, th added three weeks, a second three, a finally three more. Crowds kept comi The crusade might have gone on all w ter if the Garden hadn't already be rented for other events.

Next big American city on the Graham schedule is San Francisco, where a crusade is scheduled to begin April 27. To keep in good evangelistic trim for that date, Graham plans a tour of nine countries in the Caribbean area in early 1958.

Big argument

Billy Graham had won the hearts of American Protestants (and some Catholics and Jews) as no other preacher in his century. But he had a few critics, and they were persistent.

Reinhold Niebuhr, who rates as high with egghead Protestants as Graham does with the other 99 per cent, had "in a rash moment," he said, written an article in *Life* magazine, making the criticisms of Graham which appeared earlier in his editorial in THE LUTHERAN (June 5). Niebuhr got 250 protest letters, he reported in *The Christian Century* this month.

A surprising number of the letters, Niebuhr said, were from Lutheran businessmen. He said he would expect to find among Lutherans "some remnant of Luther's insistence that righteous men are all sinners and just as much in need of the divine mercy as the sinners. However the Lutherans from whom I heard were not aware of this."

Chief criticism made by Niebuhr is that Graham oversimplifies the Christian life. The Graham teaching, said Niebuhr, solves all problems of life by asking men people to become good and to prove it by loving one another. But suppose," Niebuhr supposes, "they are just honest and perceptive enough to know that that is precisely the problem of life: that even good people are not good enough . . ."

"It is with this problem," says Niebuhr, "that the gospel of forgiveness deals."

"Unqualified support" from Mackay

Let no one look down his ecclesiastical, theological, or culturally sophisticated nose at what has been happening this past summer" in New York City, said Dr. John A. Mackay, Princeton Theological Seminary president.

"The fact that vast audiences have listened to a Christian evangelist night after night for more than three months, through all the swelter of an unprecedentedly hot summer, is clear evidence of the intense thirst for spiritual satisfaction in life on the part of a host of ordinary people."

Dr. Mackay said there is no doubt "something unusual has happened." He said "it is unfair to demand that Billy Graham should have offered a blueprint for the solution of complicated social issues in our highly industrialized mass society, or that he should be a trained theologian."

A priest was faithful

A miner trapped and dying in a heavy fall of rock 3,500 feet underground at Kirkland Lake, Ontario, was given the last rites of the Holy Catholic Church by a priest dangling at the end of a rope.

Father Maurice Magnan, 28, administered the rites to Jean Paul Morrissette, and stayed with the dying man more than 14 hours where sliding rock had crushed him against the wall. Father Magnan could see only Mr. Morrissette's hand, but heard his voice clearly during confession.

Rope under his armpits, the priest was lowered among the sharp rocks by the light of miners' lamps. The miner "accepted his fate with peace and equanimity. Among his last words were, 'Jesus, I give you my life,' " said Father Magnan.

World heard about Lutherans

Luther's nailing of the 95 theses to the church door in 1517 had more publicity than any other event in church history of the last thousand years. Runner-up

for newspaper space among things Lutherans have done was the Lutheran World Federation assembly in Minneapolis last month.

Western Union transmitted 160,000 words over six circuits assigned to reporters sent by 40 newspapers. Associated Press and United Press over their own lines channeled daily reports to thousands of other papers.

Most conspicuous and skillful treatment given a Lutheran story by an American paper was the Minneapolis *Star* reporting of the assembly, climaxing with a 16-column four-color photo (across front and back pages) showing 100,000 people at the closing service.

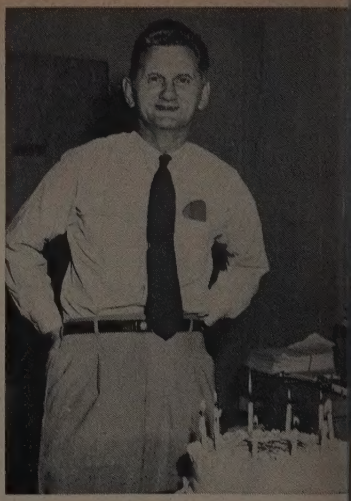
Reuters, British news agency, sent a correspondent who filed a 10,000-word report in 10 days, chiefly for publication in Germany and Scandinavia, but picked up by many papers in Asia.

Super-smooth handling of news and pictures was chiefly due to two men on the LWF staff for the assembly, Erik W. Modean (National Lutheran Council press secretary) and Bruce Sifford (Augustana Church publicity director). A press room set up by Mr. Modean had 60 typewriters for use by reporters 16 hours a day, and news releases summarizing assembly events were distributed almost hourly. Newsmen registered gratitude by giving a party (*see photo*) when the Modean birthday came during the assembly.

Mr. Sifford and assistants took 700 pictures (including color photo of Dr. Franklin Clark Fry printed on THE LUTHERAN cover, Aug. 28) and kept their photo workshop running around the clock, producing 1,000 prints a day (all free to the press).

Missouri gets new bid

World Lutherans still hoped the Lu-



ERIK MODEAN
A cake to cut

theran Church—Missouri Synod wo
join them sometime. Missourians a
convention last year turned down
theran World Federation membersh
but sent 15 "official visitors" to the M
neapolis assembly. In late August
LWF executive committee expressed
hope that the Missouri Synod "may
fit to reconsider the invitation" to join

Missourian terms for accepting me
bership were reflected in a proposal t
came to the World Federation last mo
by way of Australia.

In Australia the 91,887 Lutherans
divided into two churches, one belong
to the Federation and the other an as
ciate of the Missouri Synod. Negotiati
for merging the two broke down wh
the pro-Missouri group objected to
other church's LWF membership. T
difficulty might be cleared up, it w
stated, if the Lutheran World Federat
would amend its constitution on th
points:

1) Require that all LWF member churches put in their constitutions the doctrinal statement the LWF has in its own constitution, acknowledging the Bible "as the only source and the infallible norm of all church doctrine and practice," and seeing in "the Confessions of the Lutheran Church . . . a pure exposition of the Word of God." 2) Make clear that the Federation "is not a church" but a free association of self-governing churches. 3) Drop from the LWF constitution the statement that one LWF purpose is "to foster Lutheran participation in ecumenical movements."

The Australian proposals were put before the Minneapolis assembly, and were referred to the LWF executive committee for study.

ermans are divided

In 10 years since the Lutheran World ederation was formed, nearly three-iarters of the world's Lutherans have ined. Besides Missourians and over-as churches associated with them (in ustralia, Brazil, etc.) the chief groups Lutherans outside the Federation are e German congregations belonging to nited churches.

Germany's 40 million Lutherans are ided about half and half. Twenty mil-n are in 12 territorial churches (Ba-ria, 2,397,375 . . . Lower Saxony, 70,000, etc.). These churches are VF members. The rest of the Luther-s are in United churches, in which ir congregations are under the same urch administration as Reformed con-gations. Lutherans are 90 per cent of membership of these United churches, ich cannot qualify for LWF mem-ship.

Bishop Otto Dibelius, leader of the gest United church (Berlin-Branden-g, membership 4,789,000) told a Minneapolis newsman last month that his church at its next synod meeting will consider a change in its constitution to make it eligible for LWF membership. He said his church is "99.9 per cent Lutheran."

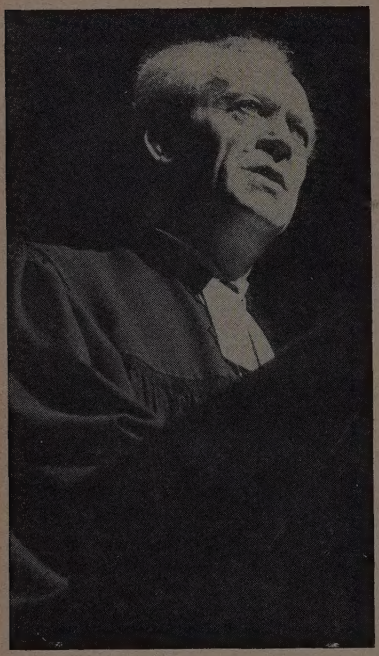
Officials of the German United churches (Dr. Joachim Beckmann, Dr. Heinrich Held) were in New York last month talking with officials of the new United Church of Christ in the U.S.A. (merger of Congregational and Reformed churches). Their plan is that the United churches in Germany may establish "closer fraternal relations," including intercommunion, with the new U.S. United Church. They hope to arrange for exchange of professors in theological seminaries in the two countries, and an exchange of theological students. Result should be increased co-operation.

They'll say grace in New Jersey

The school board in the little New Jersey community of Edgewater Park faced a dilemma at its August meeting. With strong community support, board members wanted to instruct teachers to continue the practice of having children say grace in their classrooms before lunch. In July, New Jersey's Attorney General Grover C. Richman, Jr., had termed this illegal.

Unofficially, board members urged teachers to continue to have the children say grace before meals. Support for their action was seen in efforts being made by General Richman and state legislators to rush through an amendment to the state school law. The new section would read, "No religious service or exercise, except the reading of the Bible, the repeating of the Lord's Prayer, and the saying of Grace shall be held in any school receiving any portion of the monies appropriated for the support of public schools."

A MAN MUST DIE TO LIVE AGAIN



SERMON BY LAJOS ORDAS

At Lutheran World Federation Assemb

"Among those who went up to worship at the feast were some Greeks. So these came to Philip . . . and said, 'We wish to see Jesus.' . . . . . Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. . . ." John 12:20-26

WE ARE GATHERED here around our Lord Jesus Christ. We are like the disciples described in our text. Their hearts were filled with joy because they could be with their Lord. But they had another reason for rejoicing. They had learned that there were other people who did n know Jesus but whose hearts were fill with the desire: "We wish to see Jesu

It was not only these Greeks who we once possessed with the desire to see Jes Christ, the Son of God, but also c world, and countless men today, w have this desire. It may be possible th this is not always expressed in cle words. But if we not only listen to h man words, but also seek to understa that silent and secret yearning whi arises in the hearts of men, then we sh know how many people wish to see Jes

I CAN GO one step further. In our t Jesus speaks of his death. His wo focus our attention upon those pers who opposed him, and drove him to death. Jesus invaded their lives, too.

Herod was not the only one w wanted to see Jesus. Nor was Saul Tarsus the only one whom Jesus beg to attract while still an enemy, and wh he continued to attract until finally S could no longer resist him and joined believers with quiet devotion.

For all of us there is something couraging and uplifting in the thou that our gracious Lord can exert so p erful an attraction upon those who pear indifferent and even upon those w are openly hostile toward him.

GOD'S HOLY SPIRIT arouses in us question: What is it in Jesus Christ t awakens our love? What is it wh

ates yearning in the hearts of the un-
mmitted? What is it which causes even
enemies to surrender?

I find the answer to this question in one
the parables in which Jesus speaks of
nself and which I hold to be the most
found of all the parables which refer
him.

Here he compares himself to a grain of
eat.

—To a grain of wheat, such as every-
needs to sustain his daily life.

—To a grain of wheat, such as God
rred to after the flood: ". . . while
earth remains, seedtime and harvest
shall not cease . . ."

ust so important is Christ today and
ll eternity.

Vithout a doubt there are many of us
have examined a grain of wheat for
uality during the threshing season, or
aps who have hulled an ear of wheat
watched the grain roll from one hand
the other. At such times one may
curious thoughts concerning the
of a grain of wheat.

grain of wheat may be crushed be-
n millstones. This is the price of its
ming bread for nourishment.
it may serve quite a different func-
The farmer may take it and, with
st hope, sow it into the furrow.
it will bear fruit for the future.
t the ultimate fate of the grain of
t is always death.

IS IS WHY Christ compares himself
the grain of wheat.
came to die.
we look at the life of Jesus from
uman point of view we see that—
ke the grain of wheat between the
ones—he died a violent death.
if, following the Bible, we look at
fe of Jesus from God's point of
then we see it quite differently. We
see that God—the supreme Master of the world—sowed his Son, the Christ, and allowed him to die so that his death might bear much fruit for life eternal.

Jesus knew this and deliberately allowed himself to be put to death so that this death might bear much fruit.

WE TOO EXPERIENCE this whenever we stand under the holy cross of Christ, in the place of bloody death which has borne the most precious fruits for the sustaining of man in this life and in the life hereafter.

What are the fruits of the death of Jesus?

If I had the opportunity I would talk privately with each member of this large assembly and I would ask each one how he has experienced throughout his Christian life the fruit of the death of Christ. I believe I would receive as many different answers to my question as there are people gathered here. Each reply would testify that Jesus—the grain of wheat sown by God—has brought forth fruit without limit.

Our world assembly points to two of these innumerable fruits—two extremely important ones, namely, that our freedom and our unity are rooted in the death of Christ.

All of us who have come here with grateful hearts from all corners of the world are reminded of our precious freedom and unity. In this life we already have the first-fruits of this freedom and unity. In the life eternal we shall experience them in their fullness.

ONE OF THE FRUITS of the death of Christ is this: Christ frees.

From what?

From the words of Jesus I conclude first of all that he frees me from myself, from my narrow selfishness. "He who loves his life loses it, and he who hates

his life in this world will keep it for eternal life."

And this is a blessed freedom that we need not constantly live in the bondage of human selfishness.

You all know the words which were spoken by the great teacher of our church, Martin Luther: ". . . who has redeemed me, a lost and condemned creature, purchased and won me from all sin, from death, and from the power of the devil . . ."

Are these dry statements?

Only in so far as we regard them as a lesson to be memorized.

But if someone, by the power of Christ, has been able to break with his besetting sin, if someone in confronting death has been able to avoid freezing with fear, and has been given strength to face it with triumphant anticipation, if someone has felt in his heart the power of faith which has enabled him to break Satan's chains, then upon the lips of this man the words of Luther are not dry, lifeless statements, but are rather notes of jubilation.

AND FOR WHAT does Jesus free us?

To this question Jesus gives an answer, too: "If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."

And we all know Luther's reply: ". . . in order that I might be his own, live under him in his kingdom, and serve him . . ."

This is what Jesus wants.

I can imagine what you are thinking. "From one bondage to another! Is this the freedom of the Christian man?"

You have probably heard many sermons about the man who bought a slave, and when he had paid the price, set him free. This story faithfully expresses the basic meaning and true happiness of Christian life. Our life contains greater happiness than to be set free sin, the fear of death, and the tor of damnation, and then, with the jo complete liberation, to turn to C and to serve him.

THE OTHER FRUIT of the deat Christ is that it unites.

It unites us with him: "If any serves me, he must follow me; and w I am, there shall my servant be also

It unites us with God: "If any serves me, the Father will honor him

And after his resurrection his Spirit has continually been calling gathering all those who believe in hi

This he did with all of us whe gave us his precious message of s tion, when he received us as his ow baptism, and when he unites us in holy supper. This he does, accordi our faith, even now as he gathers u gether in this great assembly.

I want to ask you all to give th to Jesus for his gift of unity whic has bestowed upon us through fai him so that, though we may never met before, though we may be livin der entirely different earthly cir stances, we are nevertheless friends brothers as members of one body universal church of Christ. And I that, driven and encouraged by awareness, we shall leave this asse committed to the task of preservin increasing this unity. So that we m all times dwell with our Lord.

I MUST ONCE AGAIN return to th ginning of our text. We have read those Greeks had turned to Philip Andrew with their request: "We wi see Jesus." And we have seen that P and Andrew filled this request.

But we are the Philips and Andrews of oday. Let us rejoice with all our hearts n our discipleship. Let us rejoice in our loseness to Christ. But let us reveal im to those who are yearning for him, nd even to those who are hostile toward im. To the world enslaved by sin our ves must be witnesses to the Christ who rees. To the world divided and factious t us show Christ who truly unites.

YOU HAVE HEARD these words from an ing disciple of Christ. This disciple ould now in concluding his message ve a personal testimony to his Lord d Saviour. He would like to say how any times in his life he has experienced e forgiving grace of Jesus Christ. And would also like to say that when he s in bondage in the most literal sense the word, Christ gave him royal free- m. And what a joy it was to be able experience this freedom!

And he would like to say how sweet were the fruits of Christian unity in his life, especially in times when the world offered to him only bitterness.

I am now looking over this large assembly. I see all those who have rendered so many good and loyal services to their church. And I am also glad to see the many young representatives of our world-wide Lutheran Church — those who carry the future in their hands.

I am speaking to all of you. Our world assembly is now looking to Christ who does have the power to free and to unite us. I merely want to underscore this central theme of our gathering as, looking back upon a lifetime of experience, I say to you:

Christ alone can set us free!

Christ alone can unite us!

He said: "The hour has come for the Son of man to be glorified."

Brethren! May this world assembly serve the glory of the Son of man, Jesus Christ!

Postscript to a Convention

THE GREAT CONVENTION was over. The echoes of Luther's mighty hymn, sung by thousands, had died away. Tired leaders, bishops, secretaries, pastors and thrilled worshipers were returning to their homes, all imbued with a new devotion to the Christ who "frees and unites."

On one of the days immediately following this convention, in a quiet cemetery in a little Ohio town called New Washington, one of Assembly's leaders was observed standing by a grave in prayer. He was a tall man, slightly stooped, his face marked with lines of tiredness and suffering. He was Bishop Lajos Ordass of Hungary, pausing on his homeward journey to visit this cemetery that he might pay a tribute of honor and thanks to one known and loved in earlier days—Dr. Sylvester Michelfelder, helper of so many of Europe's stricken churches in the period after World War I and a leader among the world's Lutherans.

SAID BISHOP ORDASS by way of explanation: "Dr. Michelfelder brought kindness to us in Hungary. We dare not forget."

Sometimes the postscript is as important or even more important than the letter. Certainly this is true. What comes out of and after a gathering like the LWF Assembly is likely to be more important than what happened in it. The kindness of Christ, reflected in human lives—this frees and unites. It is something that stays with us, asking us "not to forget."

—GERHARD E. LENSKI

We Too Shall Liv

The kingdom and power and glor
God will come in their fulness, but
for us if we insist on sitting down qu

By ELSON R

IT SEEMS WHEN WE TALK about the work of the church and the lives of the Christians that almost everything has to be classified as unfinished business. We have not yet seen the fulfillment of any of our great expectations.

We say that we are set free from sin and death, and yet we are all sinners and shall all die. We seek to live Christlike lives, and are often quarrelsome and anxious. The church is the household of God, yet it is divided into numerous denominations hardly on speaking terms.

"The time is fulfilled, and the kingdom of God is at hand," Jesus announced to his earliest disciples. Now, nearly twenty centuries later, no one can reasonably assert that the world has become the kingdom of God. Christians have had to learn, sometimes quite painfully, that God's kingdom does not come in the manner we may expect.

THOSE WHO FIRST followed Jesus, acknowledging him to be the Christ, the long-promised Messiah, were expecting him to lead a revolt against the Roman occupying forces and set up a triumphant Jewish state. Many deserted him w he made no effort to fulfill such hop

Those who remained faithful, and witnessed the resurrection and ascen of their Lord, lived in the constant pectation that soon—within the life of most of them—the Lord would re with the power of heaven and brin swift end to wickedness and disob ence on earth. This hope too was fulfilled.

It is clear that we have difficulty in derstanding the divine schedule of ev God is not limited in time and spac we are. A thousand years are but as terday. The reign of God is eternal, has no beginning or end. Time is a man notion. Our checker-board of and years is a mere convenience for arrangement of earthly affairs.

This life in time is a segment of eternal life and, when this life cease be, the eternal life does not cease. life in God's kingdom has already be in our baptism and new birth in Ch The kingdom of God is already an us, although it is not located on any m

THE EARTH AND THE SEA will give their dead, and the redeemed will liv the presence of God. But of such penings we have no knowledge. We

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LAST in a series on the theme of the M apolis LWF Assembly, "Christ Frees and Un

ly trust in the God in whose care we
ed not fear.

From this faith there are important
nsequences in our lives as Christians.
becomes clear to us that it is a human
lusion to suppose that the church will
adily grow in influence and that Chris-
ns will all mature in the qualities of
ristlike living until eventually this
rld will become God's kingdom. As
g as this earth endures, good and evil
l co-exist like grain and weeds growing
ether in the field.

In this Christian understanding of the
rnal dimension of all things in the
rld of time, we can recognize the
ility of the dream of the Communists
t they will create a peaceful and pros-
ous world by human efforts. There
e been many false messiahs who have
mised that men would soon arrive at
erfect world by following their leader-
. We must never let them lead us
ay.

There may be progress toward a war-
world, and we hope for triumph over
ny injustices which prevail among us.
have no assurance of these things,
ough they are things which God com-
nds us to work for. We cannot glimpse
architecture of the new heaven and
earth which God has designed for
But in humble dependence on God
has created us, we work at the as-
ments God gives us in this present
ld, trusting him as to the outcome.

OUR DIFFICULTY is in understanding
we live in two worlds. We are some-
t like citizens of a free country who
e been sent to live for a while under
ctatorship. Our real citizenship is in
kingdom of God, in which we are
through the redemption God has
n us in Christ. But for a time we live
r an alien rule, the authority of a human government and economic system.

The point we have the greatest difficulty in understanding is that the alien ruler, too, is God. He holds mankind, believers and unbelievers, subject to his law. It is he who ordains that earthly government exists to restrain destructive impulses which would make human survival impossible on earth.

In the alien kingdom, where God rules by his law, we have temporary citizenship, and must seek to fulfill our duties faithfully. Because we know this kingdom is temporary, we know that we must not let it rule over our inmost selves where God has claimed his kingship through redeeming love.

But an honest Christian can, for instance, be a judge. He knows that God forgives the repentant sinner, but as an office-holder in an earthly state he pronounces judgment on the sinner as a lawbreaker. Until the day when all men give loving obedience to their Maker, the law-enforcing agencies of this world have God's sanction as instruments of his will.

IT IS OUR RESPONSIBILITY to work tirelessly for the improvement of conditions in this earthly kingdom. We must be alert to questions of our country's foreign policy, eager that love of our neighbor which we have learned in Christ may be effective as an example to our nation in its international affairs.

We know as Christians that when our neighbor is in need, because of illness, unemployment, or inability to manage his affairs, we willingly share our possessions with him. It should also be clear to us that we would be confusing the earthly kingdom with the kingdom of love to require by law that all property should be equally shared by all.

Our earthly government must operate on the understanding that self-interest is

a prominent aspect of human nature. We cannot impose the Christian ideal of love by law. But under the pressure of human necessity, and guided by the example of Christian love, a government may build a system of taxes which does take from the rich to give to the poor.

It is a fact that our human bondage to sin was reflected for many years in the actual enslavement of Negroes by white men who bought and sold them as their personal property. It was when the insights of Christian conscience were clearly focused on this question of slavery that it became apparent to many citizens that slavery as a legal institution should be abolished. The difficulties of enacting the insights of conscience into law were illustrated in the blundering and bloody way this was done in the United States. A century later we are still struggling with the aftermath of this encounter.

THESE ARE NOT easy problems which confront us. We are citizens of two worlds. As ordinary people we seek our own advancement. As Christians set free from self-interest in Christ, we obey God rather than ourselves. There are countless situations in which we must resolve the tension that exists between ourselves as citizens of the world and as children of God's kingdom. We cannot expect that the promptings of our Christian conscience can be expressed completely in our nation's laws. God's kingdom does not come by enactments of the legislature. But there must be a vigorous interaction between our Christian conscience and our human laws.

As Christians we must not suppose that we have already advanced so far that we can always judge infallibly as to what is right or wrong. Yet we know that we stand within the mercy of a loving God who knows that we will not fulfill his requirement that we be perf
It is his grace, which we are given answer to our faltering faith, which ables us to love and serve to whate imperfect extent we do love and se

"The kingdom of God comes ind of itself, without our prayer, but we p that it may come unto us also," said ther in his catechism. As Christians our churches we pray that we may obedient in God's kingdom already our midst. And also we pray that may be forgiven our failures to obey

THE CHURCH must not be led as into proclaiming that it is the Mess destined to establish such an ear kingdom as our Lord refused to bu The church must keep clear the ete perspective of its Lord's commissio preach the word of his redemptive l

So that the church may have no sions as to its perfection, God has lowed it to have its "thorn in the fle its painful division into many churc which is a "messenger from Satan" keep it from being too proud of achievements. The church must be h ble, knowing it has often failed its L in clear and tireless witness to the t given it in Christ. For the church claim that it is infallible, or that its l ers are infallible, is to run dangero close to making itself the Antichrist seeks to destroy the works of Christ.

Yet in the word of God there is ab dant promise that there will be a c pletion of his saving work, that all discordant voices of his human chil will be resolved in majestic harm The kingdom and the power and glory of God will be perfected before eyes of all men. Of the coming of Day we are not given to know the t For this day, the freedom and unity gives us in the gospel are enough.

POSTMARK: THE WHOLE WORLD

tter-writing to Christian friends many countries takes time and oney but it is a fascinating hobby

EMMA J. BAREISS

NOTHING IS QUITE AS exciting to me as letters I receive from Christian friends distant lands. It is not unusual to get ers in my morning mail from Argen-a, Australia, Germany, Ghana, Hol-d, British Guiana, and Japan. The ractive envelopes, covered with beau-l stamps, adorn the large world map ny home.

You may ask, "What do you and your known friends write about? What is sense of all this effort?" Permit me to te from a few letters. I just opened a er from a new friend in Kimberley, e Province, beginning, "Hello, this outh Africa calling! Thank you ever much for your very welcome letter. u are the only pen pal I have in Amer- I love the Americans because I met w American boys here a few years who were very friendly.

Yes, we have the world-famous dia-nd mines and my friends picked up a But I never found a diamond. I a widow with five children. My hus-d was killed in a railway accident. n I get lonesome I read and write rs. May God bless you. Please write n."

NEXT I AM QUOTING from a letter of teen-age friend Dorathea of Torrensville, South Australia. "I enjoy teaching Sunday school class at St. Stephen Lutheran Church. Did you read about the terrible flood of the River Murray? It destroyed my uncle's house. I would like to visit New Zealand some day. I found a pen friend in Germany; he is a son of a Lutheran pastor. We exchange stamps, too. Thank you for the beautiful stamps."

Wibke and Edith of Berlin, West Germany, write about their confirmation, their work, recreation, and lost parakeets. Both enjoyed having their letters printed in American Sunday school papers (which I translated from German) and finding pen pals here. Wibke sent an adorable picture of herself in her confirmation dress holding a New Testament sent her by an American pen friend.

Sra. Ana Maria de Rauh, writes long letters in German from her large *rancho*

on the edge of the primeval forests of Misiones Territory in Argentina, near the gigantic Iguazu waterfalls. Her father was a pastor in southern Germany. Ana Maria writes, "Back of us in the dense forests live the *Indios* (Indians). Once in a while they come out, like shy game, to cut up some cattle that died, to add to their meager diet of roots and grubs. On Sundays I conduct a Sunday school in a little chapel in the woods. That is to say, I am giving religious instructions to some white and Indian children.

"Wish you could see these sweet faces gazing at me. How the little ones watch the older ones fold their hands in prayer. They have trouble imitating them with their clumsy little fingers. How rich is a person to whom such souls are entrusted. Here is God's field ready for sowing. I give these children my love a[nd] unknowingly, each child takes [a] little of my love with him upon part[ing]

THEN THERE is my special frie[nd] Y[asuo] of Hanishina Gun, Nagano Ke[n, Ja]pan, who teaches Sunday school. H[e] writes beautiful English. I sent him [an] illustrated book on the life of Jesus [for] for his letter which I edited for [the] school paper. Yasuo asked my [per]mission to call me, "My American [Mo]ther." It made me smile, since a Christian [girl] of Accra, Gold Coast (now [Gha]na) signed his letter, "your loving s[on]."

A pastor of Maastricht, Holland, [wro]te me a wonderful letter because [I sent] him a gift of a few rock and [mineral] specimens of Franklin, New Jersey. [He] had tried for years to obtain them. [His] niece, a Sunday school teacher, [has] become my Dutch pen pal.

I COULD GO ON about my wonderful pen friends in Durban, South Africa; Windhoek, Southwest Africa, and a friend of Swakopmund, South West Africa, whom I met in a train in Germany last year, and who knew my friend in Windhoek!

A most thrilling experience was meeting of my wonderful pen friend Doris Taylor, a Christian writer, in pool, when my boat docked in [Sou]thampton on my way home. We exchanged gifts, talked about our writing, exchanged books and Sunday school [papers] and had our picture taken.

Writing all these letters takes [much] time and costs quite a large amount [for] postage, especially since I exchange [letters] too, or send gift parcels with clothes.

But I won't give it up, because I believe that it is a most worthwhile project in promoting world-wide friend-

POSTMAN BRINGS WORD FROM MANY FRIENDS

EE HOW THEY GROW

Newborn congregations are nurtured by Board of American Missions until they stand strong and self-reliant

NEW CONGREGATIONS are in many ways children. Children are brought into world helpless and in need of care for ne time. But they grow fast.

Newly established mission churches need help for a time. They can't id on their own feet right away. But grow amazingly fast. In a few years, usually have an adequate building. y advance rapidly toward self-support. ission congregations start to share r income with others through benevoe giving. If they advance at the age rate, by their tenth birthday they support themselves without help from rs.

THE BIGGEST STRIDE toward self-ort comes when a mission congrega- moves into its own house of wor-" said Dr. Richard H. Gerberding, utive secretary of the United Lu- an Church's Board of American Mis-, which established 90 new congre-ns last year.

ALBERT P. STAUDERMAN

"Our aim is to help missions obtain their own chapel as soon as they are ready for it," Dr. Gerberding explained. "Lack of funds for loans sometimes holds us up. It takes about three years before a mission church has its own building.

"Last fall we had 99 congregations that were over two years old and were still waiting for buildings of their own. They were meeting in stores or halls. If such a condition is allowed to continue too long, it becomes discouraging even to the most faithful members."

Not all mission congregations can be prodded along to speedy self-support. Just as there are backward children, there are backward congregations. One congregation organized in 1885 is still listed as a mission.

Changing neighborhood situations may bring a congregation back to mission status after years of self-support—like an aged relative no longer able to provide for himself. Once upon a time such a dwindling church would simply have been closed. Now a new realization of the

possibilities that lie in urban ministries has changed churchmen's outlook. Programs of rehabilitation to enable city churches — and even some country churches — to serve changing communities are being adopted. Such congregations may even resume mission status in order to be reborn into a new life of service.

THE NORMAL SITUATION, however, is for a new congregation to be established in some growing community, probably in a city suburb. Into such areas the Board of American Missions, working with synod officers, sends canvassers who make a careful survey.

Often these surveyors are college or seminary students earning some summertime cash. They find out what churches exist or are planned in the area, how many people live there, and what their church affiliations are. If they find enough unchurched Lutherans to form the nucleus of a congregation, plus additional unchurched people, organization of a congregation is recommended.

A mission developer then comes into the community. To find him a place to live is sometimes difficult, especially if he has a family, so the synod or the American Board may have to purch a parsonage. It also pays his salary. T developer visits prospective membe finds a suitable place to hold chu services (perhaps a school or firehou and then announces the first service.

WHEN A FAIRLY good-sized group regularly attending services, organizat of a congregation is planned. A cha is obtained, constitution drawn up, syn ical approval secured. Board and sy advisors talk with the future chu councilmen about plans for financing congregation and for building. At t stage, a church site may be purchased a a temporary chapel erected.

Then comes organization. This re marks the birth of the congregation. T congregation begins to shoulder some the financial load. After the first yea pays part of the pastor's salary, and fr the beginning it assumes the ordin running expenses such as rent.

If the pastor's salary is $3,600 plus p sonage, the congregation may prov $900 and pay for the parsonage utilit The Board of American Missions fo the bill for the rest of the salary. At end of the second year the congregatio share is stepped up. By the tenth y

HERE ARE THE HOUSES
Who will provide the church?

DEFINITION

The Board of American Missions defines a "mission congregation" as one receiving aid for the support of its pastor or the acquisition of its necessary buildings. Last year the BAM helped support 634 mission congregation pastors with total grants of $1,255,773 for salary aid.

A "loan mission" is a congregation which has not yet repaid the money lent it by the board for the purchase of property or the erection of buildings. Last year 608 congregations had such loans with a total value of $10,568,379.

A "Mission developer" is a pastor called by the BAM and sent into an area before a congregation is organized. He holds services, gathers people together, organizes a Sunday school and prepares the way for the organization of a congregation. Usually this program is financed entirely by the BAM.

should have assumed all costs. Meanhile by its benevolence payments it has gun to return to the mothering church me of the funds poured into it in order get it started.

Even when fully "self-supporting," any congregations are still under obliations to the board. Mortgages for urch and parish education buildings e often hard to get. Church extension ans from the BAM supplement comercial mortgages. It's not unusual for young mission church to have four, e, or even six mortgages plastered all er its property.

While local conditions may delay a ssion's climb toward self-support, they y also hasten it. Some congregations ve assumed full responsibility many ars sooner than the usual ten. What kes this kind of growth possible?

SOME PASTORS whose congregations are ll above average said they are in communities of high-priced homes, with members who are able to contribute much. Others note the rapid growth of their areas as a major factor in the congregation's speedy progress to self-support.

From Media, Pennsylvania, an old community which has only recently become a part of Philadelphia's widening suburban fringe, Pastor Robert Anderson gave full credit to the "hardboiled" policy of the Board of American Missions.

"Being no richer or poorer than any other suburban community, we have simply realized our potential," he said. "At a meeting of the building committee of our group shortly after our organization, Dr. Bowman (Elwood L. Bowman, BAM Director of Church Extension) set goals that we thought were out of this world. But the meeting brought the entire congregation to the realization that church buildings cost money — money that comes not from the government or the Board of American Missions, but money that comes from the people, ordinary Christian people."

With its vision thus lifted, five-year-old Reformation Church found it possible to become self-supporting.

ORGANIZATION AND EVANGELISM were among the factors that enabled Holy Cross Church, Wheat Ridge, Colorado, to become self-supporting in four years, said Pastor Charles L. Strubel. Growth here has been dramatic. The congregation will have more than 500 communing members when it reaches its fifth birthday.

"Almost every family is integrated in some way into our program," the pastor said. "Whenever a step is to be taken by the congregation, no matter how small it is, every detail is planned beforehand."

Outreach by Holy Cross is aided by "The Fishermen's Club," the pastor's corps of evangelism assistants. Each mem-

BIG DAY FOR A MISSION
Moving into its own building marks a major milestone for a young congregation

ber of the club makes calls several evenings each month. "The impact has been terrific," testifies Pastor Strubel.

PRAYER AND active lay leadership were cited by Pastor Delmar Dolton of St. James' Church, Houston, Texas. Three prayer groups have met weekly since the mission was organized. Obstacles in finding a meeting place, in obtaining a church site, in building a chapel were all overcome with the inspiration of a praying people, he reported.

"St. James' meets community needs by operating on a seven-days-a-week schedule. In addition to the usual parish organizations, the prayer groups, and the worship services, there are 22 youth groups using the church each week—Brownies, Girl Scouts, Cub dens, Boy Scouts, Explorers, Luther Leagues, choirs, and a Friday night Teen-age Club.

"The majority of our members are young, with growing families. In spite of the responsibilities of caring for children and lack of experience in church work, they have given themselves to t Lord and are growing in their ability serve. We note a strong connection b tween participation in the prayer grou and the willingness to serve," said Pas Dolton.

There are many other reasons th impel congregations to stand on their o feet. Some are amusing. One missi achieved self-support after only two ye because it wanted to build an addition its church. When the mission board wi held approval because other congre tions had more pressing needs for t board's funds, the mission decided become self-supporting so as to esca the board's restrictions. Others have one way or another kept congregatio expenses to a minimum and are a more quickly to undertake paying their own bills.

Dr. Bowman reports many cases wh a parish contentedly leans on supp from mission board funds. Then a lit gentle prodding helps them realize th own strength. Like a mother bird co pels her fledglings to try their wings, t missions are put on their own when th seem able to carry on by themselves.

JUST AS PARENTS cannot expect children to fit into the same patterns, t church makes allowances for differen among its congregations. Some gr more rapidly than others. A few ass their independence quickly. A few oth need an extra amount of nursing.

Through its Board of American M sions, the United Lutheran Church t to exert a protective influence over very young. They must have the pro nourishment, spiritual and material. they grow in strength and struggle ward maturity, the church applauds th efforts and beams upon their accompli ments just like any proud parent.

STRANGERS IN CHURCH

Nobody except one old lady paid Joan any attention until she broke into the Circle

By JOSEPHINE ROBERTSON

THEY HAD DREAMED about a home like his during those uprooted years while Bill was in the army. Now that they had it, Joan didn't want Bill to know how lonely she was. But he discovered, one afternoon when he came in unexpectedly. Joan was weeping.

"I didn't want you to know," she said, choking up and dabbing her blue eyes. "It's just that I'm lonesome here, Bill. I didn't know a grown-up person could be so lonesome. Don't you feel it too?"

"I guess it's different with men," Bill told her. "This new job is pretty absorbing all day—and when I come home you're here."

"But I've been alone all day, every day this week, except for a man who came to read the meter and someone else to take the dog census," Joan said. "It wasn't like this in Denver."

"You had a job then and a lot of friends. You know, there must be a lot of nice people around here too."

JOAN LOOKED OUT the window into the tall old trees that grew on their hillside. "Maybe we weren't so smart," she said, "coming out here to the country where we could garden and see the sky the way we always planned. Maybe it would make more sense to be looking at houses with people in them."

"I don't think you're going to be lonesome very long," Bill told her. "In a few months you'll look back from a mad round of doings and long for some of this peace and quiet. But it seems to me you're going to have to take some action yourself, and not just wait for things to come to you. You know, Honey, if you want, you could look for a job."

"No." She shook her head. "I'd rather stick to our plans, Bill. When you got out of the army we were going to get our own home and start really living . . . Only it's not the way I thought it would be."

"Looked like some nice people in church last Sunday."

"Yes. But who spoke to us? One old lady with a cane."

"Well, let's keep going," he said cheerfully. "That was going to be part of our plan for living, too. Remember?"

She nodded, then darted away to turn off the burner just in time to prevent an eruption of fragrant brown coffee.

"Poor dear, you must be starved—and then coming home to a weepy wife. We've worked out a lot of things and I guess we can handle this one too."

ON SUNDAY MORNING they returned to the old-fashioned church in the village. Bill's plant was in the city, ten miles away, but they had located in this sleepy town because the tall, swaying elms spoke of the quiet they both craved.

The minister, who was young and much

in earnest, preached on "God is Love." Joan listened closely, but managed to steal some glances at her fellow worshipers. There were several couples of about her age, a good many older people, and assorted youngsters, ranging from a boy with sideburns down to a babe in arms who was peaceful until the time came for his baptism when he protested forcefully.

The sun, slanting through frosted glass windows, cast clean panels of light across the quiet faces. Perhaps this would be their church for a long time. Perhaps, some day, they would be bringing their own child for baptism . . .

She listened to the announcements. The choir would practice Friday. Circle One would meet at the church on Wednesday. Circle Two would meet Monday evening at 10 Linwood Drive. Why, that was right near home. She passed that street every time she went to market. Why not go?

Her thoughts came back swiftly as the benediction was pronounced and the minister took his place at the door to greet the worshipers. With the last "Amen" everyone in the congregation seemed busy. Young parents swooped down on their children. Those without children seemed to have all kinds of important news to impart or arrangements to make. Again, no one, except the sweet old lady with the cane said "Good Morning."

Joan and Bill were almost the last people to reach the minister. Maybe he would remember them, or ask their name. But just as they approached the door a bustling woman came down the side aisle and pre-empted his attention.

THEY WENT HOME to dinner without talking much.

Bill who had to start on a business trip that evening was reluctant to lea but Joan tried not to be a problem. S drove him to the station after supper a came back to the quiet house.

She would take Bill's advice and ma an effort to get acquainted. Who wou ever guess it was frightening to attend church circle meeting?

She would try to look nice and friendly. Did they wear hats? She co promised with a blue flower in her blo hair, not too much make-up, and a bl silk dress that Bill always liked.

TEN LINWOOD DRIVE proved to be pleasant, old fashioned house surround with elms, a place that gave the feeli that the owners had lived there a lo time. She followed a group of wom who had come together in one car a were gaily discussing diets.

"My dear, I almost starved and did lose a pound!"

They all laughed as they came to door which was opened by a plu woman with flyaway grey hair. S looked surprised as Joan followed others in, and introduced herself.

"I'm Joan Clark . . . I live near h and I'm new."

"I'm Mary Bailey, the Circle lead This is Mrs. James' house, but she's the kitchen."

None of the fifteen women paid mu attention to Joan in the well-worn livi room. Mrs. James finally appeared a led the way to the dining-room wh refreshments were laid out temptin Most of the women were middle-aged a knew each other well. They knew about each other's children, husban and ailments.

Mrs. Bailey, her thoughts seemingly flyaway as her hair, introduced Joan one or two people, but the conversat flowed in strong currents over her he

She felt like a stranger accidentally cutting into a telephone conversation between close friends . . . but Bill had said it would take some effort.

Finally the social time ended, followed by brief devotions, a report on a mission book, and then the main business of the evening, which was to plan for a tea where a returned missionary would speak. It was going to be a big affair and the first problem would be getting out the invitations. Would anyone be willing to help?

JOAN TOOK a deep breath, then spoke out bravely.

"I'd be glad to help, Mrs. Bailey. I have a typewriter and I'm used to secretarial work."

Mary Bailey looked at her with a troubled frown . . . as if she presented a problem.

"Well," she hesitated. "Thank you, Mrs. Clark. I wasn't just sure whether you'd be staying with this circle. You see there are so many people in it who've known each other a long time, well." She struggled for words but lost her footing. "I thought maybe you'd be happier in another circle."

So that was it! She'd been too enterprising. The hot blood flushed her cheeks and she stood up, no longer shy but mad clean through.

"I understand, Mrs. Bailey. I see I shouldn't have come barging in here in the first place, but I won't trouble you any longer."

She paused, looking at their startled faces and all the unhappiness she had felt suddenly crystallized into words.

"This has been most interesting this evening. Now I'm going to look for a church where there is a welcome for newcomers. My husband and I came nice to yours as strangers. One sweet old lady smiled at us. Everybody else was too busy. I always thought when a person was lonely you could find friends in the church. So I came here to your circle, but it's just a closed circle. Good night."

She picked up her purse and, before the women could find words, was out beside her car. Then she heard the silence turn into a welter of excited voices. Lucky she couldn't hear the words, she thought, as tears spilled down on her blue dress. Bill would be ashamed of her and now no one would ever speak to her in this town!

NEXT MORNING, when she awoke to a world of golden sunlight, she wished Bill were around. But, remembering the events of the night before, she decided it was just as well he would be gone for the week. After breakfast she went out to putter around her bright garden and forget about people.

When she came in, the telephone was ringing.

"Mrs. Clark? This is John Clay, pastor of Grace Church. May I come to see you?"

"Thank you, Mr. Clay. I don't think there is much use. I visited your church but I don't plan to become a member."

"It's rather important to me that I see you. Would you mind very much, Mrs. Clark, if I stopped by this afternoon? I would appreciate it."

"Well," she hesitated. "If you wish."

SHE HEARD the car, soon after. He left it down on the main road and walked up the flagstone path. Without his clerical vestments John Clay looked younger—and as if he had things on his mind.

"It's nice of you to come," she told him. "Shall we sit out here on the terrace?"

"Mrs. Clark, I'm coming right to the

point. I know what happened last night."

"And you still want to see me?"

"I want to apologize," he said sincerely. "You must have been deeply hurt to speak as you did."

"I'm sorry," she said, fighting sudden hot tears.

"No. Don't be. I wanted to offer the apology first—and to congratulate you."

She looked to see if he was serious. He was, but there was humor in his eyes.

"You have no idea what a help this incident is to me. I am new here, I'd like to explain, and still trying to tell the regular members from those who are new. Sometimes I've hesitated to ask names, feeling I should know them. I know now it's better to take the risk."

"HAVE YOU EVER been a stranger in a church?" she asked.

"Yes, many times. It's hard for old timers to realize how strangers feel, you know. What you put into words last night, Mrs. Clark, is something I've sensed ever since coming here. This was a small-town church for generations, where everyone knew everyone. Maybe it's natural that some of the women feel it's an effort to get acquainted with you new industrial people, who come—and sometimes go rather rapidly."

She nodded. It sounded reasonable.

"But I don't want the groups in our church to be what you found them—closed circles, and I don't want the church to be one either," he went on.

"I believe some of your members prefer it that way!"

"Some of our members lack perception," he agreed "but I'm happy to report that they don't want it that way. Three of them, including Mrs. Bailey, came to see me this morning. They told me what happened — and asked what they could do. They had some ideas. They are out in the car right no Would you be willing to have th join us?"

Joan hesitated, tempted to stand her injured dignity, look for anot church. But she was conscious of a c dinal whistling in the apple tree, t beauty of the day, and the warm frie liness of the young minister who, li herself, had problems to solve.

"I'll be happy to see them," she sa

THE WEEK SLIPPED AWAY and Bill turned with lots to tell about his tr

"Shall we try church again?" he ask dubiously, remembering her let-down the previous Sundays.

"Yes. Let's go. They're having coffee hour for new people afterwar

"Fine," he said, as if it were someth to be expected.

Several people nodded as they ente the church. The minister was no lon a stranger. Joan colored a little as announced his text, but he did not lo at her.

"Today," he said, "as we welcome ne comers to our community, let's th about those wonderful words, 'I was stranger and ye took me in . . . ' T is a particular responsibility in a grow and changing community. . . ."

Afterward, on the way home, nodded his approval.

"Those are nice people we met right. A lot of them seemed to kn you already."

"Yes, I went to a circle meeting wh you were away."

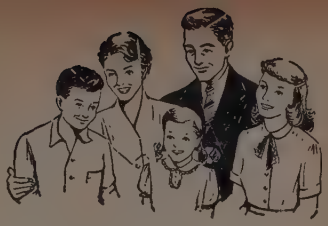
"Good. It's a real friendly church."

Joan smiled to herself. He had thou it would be and it was. Someday would fill in some details but just n she was happy to agree sincerely.

"You're right, Bill, dear. It really a friendly church."

FIVE MAKE A FAMILY:

AFTERNOON DUTY



I HAD JUST CHECKED on supplies in the refrigerator and the cookie jar when I heard Karen's step on the porch. It hardly seemed she'd have had time to come home from school so quickly. But no matter how many she had with her, there were enough snacks to keep them happy.

I was ready to welcome the usual gang, but this time she was alone. She dropped her books helter skelter on the telephone table with a brief, "Hi! So long. See you later!" As she headed for the door, I called, "Karen Melton! Where in the world are you going in such a rush?"

"But, Mother, I told you! I told you yesterday I was going over to help Marilyn finish packing."

It began to come back to me. I did remember vaguely that she had said something about helping Marilyn pack and going along while Chuck took the trunk to the railroad station. "O.K. I forgot. Want me to tell your friends where to find you, if anyone calls or comes here?"

"No one will call. They all know I'm going to be busy." She waved and raced

LOOKING AFTER her I had that uneasy feeling I've had a lot lately. Since we returned from vacation I hardly know whether she belongs to our family or the Dawsons'. And cutting herself off from her friends in school to be with these younger youngsters is not a thing I like. However, I comforted myself with the thought that by tomorrow Chuck and Marilyn will both be gone for a good long stretch.

I certainly had no time to brood or imagine things for Susie came dashing in, all excitement. "Mother! I don't like to have to tell you, but Pete was bad in school today."

"He was?" I asked quietly, while half my mind was wondering what he had done and the other half was wondering whether I had set her an example of pious hypocrisy. "Sorry to tell me." She was overjoyed.

"He got kept after school!"

"I'm certainly sorry about that. And it was nice of you to tell me so I wouldn't worry about his being late. When he comes I'm sure he will tell me what happened. And what kind of day did you have? Did the children in your class like your life story?"

"DID THEY EVER!" The diversion was successful. She went on to tell me all about the autobiographies they were preparing. "Donna's was the best because she had the most pictures of herself. Her mother and daddy must have done nothing but take pictures. I didn't know anyone could have so many. And Tommy had pictures of his parents when they were young and even of his grandparents."

"Would you like to get out some of our old albums and see whether we have any you could add to your story?"

"Have we got pictures of you when *you* were young?"

"Of course. You used to love them,

but you've forgotten. Let's go get them."

There are few things that fascinate me more than the way children's interests fluctuate. For a long time, Susie had loved the old family pictures. Then she lost interest entirely. Now a class project had sent her on a real quest for her own background. She was completely absorbed in identifying members of the family in the old snapshots. We found some duplicates not pasted in the albums and these she seized to illustrate her masterpiece.

I was glad she had gone upstairs to paste them in her notebook before Pete arrived. He was very late and I wondered just how long the teacher had kept him and how much of the time had been lost scuffing his way home. He came in looking like a man whose wife has housecleaned his work bench—dismayed, outraged and completely furious.

"Well," he announced, "that does it! You said to try to like her and I tried but now I never will!"

"I CAN SEE something's made you plenty angry. Good thing the cookie jar is full. We can have quite a feed while you tell me what happened." I found some coffee in the pot and turned up the heat. Looked as though I'd need to be fortified for my job of listening.

I set the cookie jar on the table and Pete removed the lid with a bang. "Hey!" I exclaimed in mock anger. "That's my cookie jar, not the teacher's! If you want to hit something, there's the laundry bag in the closet. Punch that, but spare the dishes."

For a minute there was a twinkle in his eye, but he didn't let a smile break through the gloom on his countenance.

"I would like to punch her—the nasty old thing! I'd like to push her teeth all the way down her throat. I'd like to—"

"But you haven't told me why. I kno you're mad and I'm sure it must ha been something pretty bad to make y this mad. If you'll tell me what ha pened, I'll understand much better."

THE STORY was hard to follow as told it—or spluttered it. He has a you and inexperienced teacher this year w is terrified by the informality last yea teacher permitted and controlled. T class is used to sharpening pencils, g ting supplies, consulting reference boo and things of that sort without aski permission each time. Miss Claybour insists on their raising their hands a explaining each time they leave th seats. A lot of the children forget t new rules. Apparently Pete forgot on too often or at the wrong moment. received a sharp treatment of sarca plus detention after school. Of the tw the first seemed to bother him most.

"She said I must be a genius, beca only a genius thinks he's the exceptio every rule and it was nice to have a ge in the class."

I took a sip of coffee and nibbled a second cookie. I didn't want to m my chance to help him handle his an He knew as well as I that it wasn't Ch tian. Telling him so wouldn't help. anger was there.

"You're angry all the way down your toes, aren't you? Why don't take your football and practice pun for a while until you feel the mad g out of you? No fooling. You can w it right out through your foot if you hard enough."

"And tomorrow go back to school get mad all over again?"

"Maybe not. After football prac and a good dinner, let's talk about morrow." Something would have change. I hoped it could be Pete.

WORSHIP NOTEBOOK

IMPRESSIONS FROM MINNEAPOLIS — PART II

THEORY AND PRACTICE are two sides of the same thing. Man thinks a thing through and then he acts, or he acts and then thinks about what he has done. The ratio isn't always 50-50.

Some people are always doing something. They find it difficult to sit still. Just thinking about a thing can be boring.

Those on the other side of the fence appear to be lazy. They think about a problem carefully before attempting to solve it. To them the mind is the arena of life. Here is where the real work takes place.

We Americans like to think we balance both of these qualities. But we admit that occasions arise when we would be quite happy to forget this balance. A wide lawn wanting to be mowed on a summer afternoon produces a yearning for a hammock in the shade and quiet hours of thought. Yet who would pause in the middle of a kiss to philosophize about the relationship between a man and a woman?

IN THE CHURCH, both thought and action are always important. Unfortunately when we meet with our brothers from Europe, as we did in Minneapolis, there is a tendency for busy Americans to dismiss the Europeans as "philosophers," while they regard us as just so many "activists."

On a wider scale, other Christians often say that we Lutherans are too interested in the theoretical side of things. I can't forget that the reformation of the church began in a university. So we are more "thinking" than "acting," or so our critics say.

At Minneapolis, a balance was apparent, at least in some areas. We worshiped. We went to our prayers morning and evening. We sang our hymns. We fed on the grace of Word and Sacrament. But then we thought about our worship. And because some of the best thinkers of worldwide Lutheranism were present, the thoughts were good.

ONE OF THE sub-divisions of the major theme "Christ Frees and Unites" was the subject of reformation of the church. Bishop Bo Giertz of Sweden had some interesting things to say on church worship. In an age that threatens to divide the church into "high-church" and "low-church" camps, his words ought to be pondered carefully by every Christian:

"The church must not lose its freedom to change its forms of functioning. There are good things, including even treasures of the church, which wear out and in time have to be replaced. For instance, Bible translations, hymn books and catechisms. These too must change when language and environment change.

"To a certain extent this is true, also, of church buildings and architecture which follow changes in building materials and techniques. The church always has to contend with an egocentric conservatism which insists that everything shall be as it was only because people are accustomed so to have it.

"This kind of conservatism is not evangelical. It is the kind that has fastened on the Roman Church its unintelligible language and its unalterable liturgy. We of the Evangelical Church must not permit our Bible translations,

our old hymns, or our venerable pulpit language to become a new church-Latin."

PROFESSOR JOSEPH SITTLER of Chicago seemed to agree with Bishop Giertz. At one of the programs planned for the many visitors he had some strong things to say about the liturgy. "Liturgical efforts," he said, "have been for the most part esthetic and anachronistic." This sounds like a repudiation of our glorying in the traditional liturgical practice of our church. In a sense it is, but in a wider sense it is a plea for reforming our liturgy so that it is at the same time relevant to the mind of modern man and indicative of the traditional continuity of the church in its worship.

BISHOP GIERTZ amplified his concern for a hidebound traditionalism, but at the same time made a plea for the preservation of the forms we use:

"The right to reform does not mean an itching eagerness to change. Two considerations obligate us to be cautious.

"The one is the fact that the Holy Spirit has been at work also in the past. The human regulations in the church are not *only* human. At the first council of the church, following discussion and study of the Word of God, a unanimous agreement was arrived at and the process explained in these words, 'it has seemed good to the Holy Spirit and to us.'

"This does not imply that such decisions are binding on all ages. But it does suggest that we should always treat carefully the heritage of the church. Especially in the matter of liturgy, as for example in the communion service, the Holy Spirit has given us forms which have proved themselves vital even after a thousand years. They may turn out to be useful even to the day when Christ returns." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Mixed romance

QUESTION: Edwin, my son, has be
going with a Catholic girl for a numb
of months. A few months ago she ask
him to become a Catholic. He declin
and dropped the girl. Now he is ag
going with her.

I have explained the differences in
religions and cautioned him about
happiness ahead if he marries the g
But it is plain that she is pressuring h
to make a decision. She is a very n
girl, but she is trying to take Ed aw
from the church in which he was rear
and in which the rest of the family
active.

Last week a young couple of Ed's
called on him and left some literature
mixed marriages and the premar
agreement. Could you send more inf
mation? They think he should be
proached indirectly. Is that right?
have prayed and prayed about this wo
I don't want to make any trouble for
son or the girl. She is 18 while Ed is

REPLY: There is nothing predict
about romantic love. But the char
of preventing an undesirable marr
are much better if young people
conditioned against romance and r
riage with Catholics quite early, be
they have love interests. After yo
people have actually come to love
another it is virtually impossible
change things.

There are, however, a few meth

which you may try, with no assurance of their success. 1) Leave reading matter where Edwin will pick it up. I am sending you some materials for this purpose. 2) Have some of his friends, including the pastor, speak to him. Several young couples may prove influential. 3) Arrange a situation in which he would meet a number of nice Protestant girls and have opportunity for conversation.

These suggestions represent about all you can do, and they should be done tactfully. If Ed is determined to go ahead with the marriage, he ought to avoid signing the antenuptial agreement and thus turning over his unborn children to the Catholic church. If the marriage becomes a reality, give them all possible assistance toward a happy, successful marriage. The boy will probably have enough worries without any trouble from his own family.

pending

QUESTION: For more than thirty years have been principal of a rural grade hool, one of the finest in this area. I ve felt that my work was important, d a real contribution to the welfare of community. I have had reason to be ouraged in my work.

Through the years I believe I took d care of the family, though my salary never been large. That was a satision to me. My wife about ten years fell heir to a substantial sum of ney. This windfall has constituted a blem in our domestic life.

o my dismay, Dora now has some er big ideas about spending. She ts to do this and that, usually unssary things, and pay for them.

ast year, even though our car was of previous year's model and in fine condition, she insisted on a new car. Previously she had carried out some expensive, uncalled for, changes in the house. She now wants to refit my study even though it is quite satisfactory. But her biggest idea is a luxury cruise around the world, with a stay of six months in a certain country, and she insists that I get a year's leave-of-absence.

This free spending for non-necessities has me worried. It makes me feel like two cents, that I am no longer the support of my household. More than that, Dora overestimates her resources. If she keeps going at this rate, by and by she'll be back where she started.

REPLY: A man's pride in supporting his wife and children is no small matter. It is a precious something which he surrenders only with regret and a certain "loss of face." Such a decided change ought not to be forced upon one, especially not in such a bald form.

If Dora has more money than she knows how to use well, suggest to her the needs of the benevolent operations of the church, such as starting new churches, supporting foreign missionaries, supporting homes for the aged, orphans, and blind, helping our colleges and seminaries, and assisting LWA.

In regard to family projects which are not extravagances, why not combine funds from the two incomes so that both may have a part in them, and no one need feel overshadowed. In the more usual expenses, could there not be a friendly understanding that one will take care of certain obligations, the other certain others, as couples sometimes do when both are working? No marriage partner should use private means in a way which would embarrass the other.

Faith Is a Stimulant

You don't have to drink for a lift if you have freshness of life in the Holy Spirit

By JOHN SCHMIDT

Read Ephesians 5:15-20

"THE DAYS are evil"—there was no doubt that Paul's audience was willing to accept that as a diagnosis of the day in which they were living, just as we have little hesitance about accepting it as a description of these mid-years of the twentieth century.

And rightly so. How else would you describe a world in which cruelty, slavery, dictatorship, sex perversion, class struggles, and the like were an everyday reality? It was a world of trouble and danger, morally vicious. Imagine being "children of light" in such a world of darkness! What could first-century Christians do?

One answer is to pretend that the world isn't really very bad, after all. But that isn't satisfactory, for when you open your eyes again the evil is there.

Another is to run away and hide. Not only Roman Catholic monks but Protestant pietists as well have attempted to escape from the evil world, instead of engaging in a death struggle with it.

ANOTHER POSSIBILITY is a despairing courage, like that of the gladiator who saluted the emperor with the words, "We who are about to die salute you." Such people would rewrite Paul's sentence: "Making the most of the time, *in spite of the fact* that the days are evil."

Paul's answer, however, is very different. "Look carefully," he says, "how you live. Use the minds God gave y Christians are not to be like the un pared maidens of our Lord's par (Matthew 25:1-13). Rather, they to be "wise as serpents" (Matt 10:16).

Being wise, they are not to rela despair or surrender, but rather to vance against the enemy. Paul us commercial word to make his point: " up every opportunity," "take advan of the bargain prices." Like an businessman, make full use of your portunity.

The very existence of corruption deadly evil is proof to the Christian the gospel's diagnosis is correct. An the well-meaning, optimistic paga brings discomfort and disillusionm The very evil that seems to threaten life of the church is its spiritual op tunity. That is why the New Testa knows only two times when men sh evangelize—"in season," "out of sea (2 Timothy 4:2), when it is conve and when it isn't!

The man or church that does not alize that this is "the will of God "foolish" (verse 17), like an impru businessman who fails to seize upon opportunity.

THIS IS the first aspect of walking children of light." Be alert to the L will, rather than seeking the "safe "practical" course and regarding the tious advice to "look before you l

The second aspect of this "walk which the Apostle now turns is this enthusiastic for the right. This re some of the popular maxims of our war era: "Include me out," "I co care less."

There is a false and self-defeatin

thusiasm, as Paul knew very well. "Do not get drunk with wine, for that is debauchery." In his day, wine was often used by religious cults in order to induce ecstasy (exciting music and dancing were also used to accomplish this end). Dionysius, who was worshiped in this way, was a popular deity in the Mediterranean world. Wine and dancing aided his devotees in achieving a loss of self-control and self-consciousness that they interpreted as entering fully into the deity.

It was not strange that in such a religious context the believers on the day of Pentecost should have been accused of drunkenness (Acts 2:13). It is even understandable that first-generation Christians should have brought this abuse even into their church life (I Corinthians 11:17-34).

Alcohol does provide a secular imitation of the elevation of the spirit of man that comes as a gift of the Holy Spirit. Our nature craves excitement and stimulus, something to lift us above the dreariness and pettiness of daily routine. Man wants to feel "alive," at least for a time, and a hangover seems a cheap price to pay.

"Alcohol is a mighty magician," someone has said. It offers release from tension, escape from trouble, and the restoration of self-esteem. The fact that Americans a couple of years ago spent for alcohol enough money to have purchased 490,000 homes costing $20,000 each is proof that drinking still has its sufficient attraction.

THE TRAGEDY, as Paul well knew, is that counterfeit religion never passes final inspection. The deep hungers of the human spirit are not easily satisfied. "Do not get drunk with wine . . . but be filled with the Spirit." Will to be empty that God may fill you. Be "enthusiastic" in the root meaning of the word—"possessed by deity."

THEN, instead of drunken songs of revelry, will be heard "psalms and hymns and spiritual songs" of thanksgiving (verse 19). An early writer, Pliny, wrote of Christians: "They sing in turn one to another a song to Christ as God." That suggests a sort of lyrical conversation (as do Paul's words here), perhaps resembling the early spirituals of the Negroes. These musical people would pick up a basic phrase used by their preacher and begin to sing it, until it became a refrain sung in answer to the continuing message of the preacher.

The psalms of the Old Testament and also more specifically Christian poetry were used. The "hymns" were songs of praise to God, as can be clearly seen in Hebrews 2:12: "In the midst of the assembly, I will *sing praises* to thee."

Sometimes shoddy music with mushy words is urged upon Christians of our day as being "spiritual songs." Rather does Paul speak of music that is inspired by the Holy Spirit and that is directed to our spirits rather than to our feet.

John Calvin's comment is still to the point: "The appellation *spiritual* given to these songs is strikingly inappropriate; for the songs most frequently used are almost always on trifling subjects and very far from being chaste."

GOD DOES NOT demand professional perfection, but does insist that we sing and make melody "to the Lord with all (our) heart." Even our unvoiced praise is heard by him.

Such praise is always fitting, since we are duty-bound to give thanks "always and for everything" (compare Philippians 4:11-13). We who live "in Christ" live in continual thanksgiving for God's marvelous gift in him.

JESUS IS OUR RELIGION

The Saving Person. By Angus Dun. Harper. 127 pages. $2.

In pursuing this theme of the "ultimate in the midst of life's immediacies," the author presents Christ with such insight and devotion that the heart warms to him. He becomes the one whom God has sent as the Saviour, unique, indispensable.

The several ways in which the highest good is sought are revealed. There is the negative approach, the denial of the interests and strivings of everyday life. Or there is the seizure upon the world's goods and the pushing them into the first place of desire and fulfillment. The distinctive mark of the third way, salvation through Christ, is that it holds together the interests of both worlds; and our calling is to bring the "meaning and power of the saving Person to men by any means available, by interpreting words, by sacramental action, by personal witness."

This little book offers an incisive refresher course to ministers whose conviction may be diluted by the secular education of our day. Too often the subject matter of preaching is found not in the gospel but in the psychology of religious experience, or the philosophy of religion, or comparative religions, or social reform. Christianity is a positive religion. It *gives* its message to its preachers—they do not *find* it by an analysis of religious experience.

Our concern is not about the religion of Jesus. It is that Jesus is our religion. This is the heart of our author's message.

Impressively the author concludes: "Life always has for Christ overtones of the eternal. The ultimate evil from which He would deliver men is their alienation from God and the Kingdom, not their earthly mortality and passingness . . . To men anxiously trying to hold on to life he declares: 'you will not live by always guarding your life, not getting hurt, not getting tired, not getting old. Life is given to be spent, used, given up. Death is the final call to yield y troubled hold on your own private dest and throw yourself on the Father's besett care.'"

WILLIAM C. SCHAEFFE
Orlando, Florida

EVANGELISM IN SCOTLAND

The Face of My Parish. By Tom Al Harper. 120 pages. $2.

It is a forthright report of an evangeli mission in a Scottish parish, written fr the perspective of five years after the ini campaign and sharply delineating the culiar problems and the successful strate evolved in attempting to conserve and tend the gains of the mission.

The mission to North Kelvinside began an experiment in parish evangelism. author, who is also the parish pastor, wr with the authority of one who has retai the objectivity necessary to report both negative and the positive results. Out of vivid colors of this candor there emer a picture of a typical congregation afflic with the universal problem of bridging gulf that exists between the church and community.

The experiment was conducted al now-familiar lines. First came a religi census to determine the extent of the pa responsibility. Then, visitation to win unchurched and the lapsed members. L a victorious ingathering, and the long difficult business of assimilation.

While there is nothing new about program pattern, the insights gained al the way ought to be worth many times price of the book to any pastor or laym

The concluding chapter entitled "Ministry in a Missionary Parish" could be required reading for every pastor has shepherded his congregation through Lutheran evangelism mission within the two years. Two hours spent in reading book could save months and years in difficult and intricate task.

Milton, Pa. J. BRUCE WEAVE

FREEDOM OF THE PRESS

The Trial of Peter Zenger. By Vincent Buranelli. New York University Press. 152 pages. $3.75.

Lutherans feel a special kinship for Peter Zenger because he was one of the early German immigrants coming to America (arrived in New York in 1710). Many of these Lutherans were farmers who raised the crops that fed the young America, but some stayed in the cities and became influential citizens.

Zenger was a printer in whose shop was printed the New York *Weekly Journal,* edited by James Alexander. This was the first American periodical to publish information contrary to the wishes of the political authorities—in this case, New York's Governor William Cosby. It was Zenger who was brought to trial in a libel suit. He was defended by a brilliant Philadelphia lawyer, Andrew Hamilton, and acquitted.

This was the first and most important freedom-of-the-press case in American history. Vincent Buranelli has told the story effectively. His book consists of an introduction (half of the book, giving the background of the case) and a well-edited account of the trial which was published by Zenger.

BOOK BREVITIES

The Stewardess. By Eleanor Bockelman. Wartburg Press. 71 pages. $1.

When Mother tells her children, "I'm going to be tied up again all day tomorrow at church," in answer to a request for a doll's dress, is there a serious problem in sewing? Mrs. Bockelman, herself a mother, tries to answer the problem of most women today concerning when to say "yes" and when "no" to the demands of community and business responsibilities. She feels that stewardship is the principle to be followed: "What would God have me do?" is the theme of this well-written little book for women. H. B.

Whimsy: Leaves from the Notebook of a Western Bishop. By Laurence N. Field. Augsburg. 131 pages. $2.50.

Here is the West from an uncommon viewpoint, through the eyes of a traveling churchman. Our bishop (district president, ELC) finds little sermons in dandelions, in dirty day coaches, in parochial statistics and the *Congressional Record*. Random impressions of all kinds of people are set down with humor and humility. S. B. H.

The Questioning Child and Religion. By Edith Hunter. Beacon Press. 209 pages. $3.

Here are the right questions children ask with all the wrong answers.

Mrs. Hunter is a mother and a curriculum writer for the division of education of the Council of Liberal Churches (Universalist-Unitarian). She writes to provide an approach for parents in the humanistic tradition whose children bring home questions suggested by their playmates from orthodox Christian backgrounds and Christian church schools.

The basis of the material was 90 responses to a questionnaire circulated among parents requesting accounts of experiences and conversations with children, relating to the conflict between a liberal and a traditional approach to religious education.

E. RUDOLPH WALBORN
West Carrollton, Ohio

Bible Dictionary for Boys and Girls. Compiled by Manuel and Odette Komroff. 84 pages. $2.95.

About 800 words, mostly names of biblical people and places, are explained in simple language, plus their pronunciation. Hephzibah (pronounced hef-zi-ba), for instance, was King Hezekiah's wife, the mother of Manasseh. Almost every page is illustrated by line-drawings in four colors. For serious-minded youth who are reading the Bible for themselves, this is a good book. It may be even more useful for church school teachers.

The Psalms for Today. By Thomas Coates. Concordia. 118 pages. $2.

Brief and beautifully written meditations on 58 Psalm verses. These are much above the average of most daily devotional reading selections.

LWF Women Visitors Speak At Rallies in Detroit Area

By CLYDE G. STEELE

DETROIT — Lutherans here turned out early this month for a series of post-LWF rallies at which three women from churches abroad were the speakers.

The women, who were official visitors at the Lutheran World Federation assembly in Minneapolis, were Mrs. W. W. Fritsch, president of the South Australia Lutheran Women's Association; Teli S. Rajewari, of Repalle, India, head of a high school built with funds from Iowa Lutheran Women, and Hildegard Ellenbeck, president of the German Evangelical Women's Foundation.

Mrs. Reuben Norling was chairman of the Detroit committee which arranged for the rallies at St. Paul's, Mt. Zion and Augustana churches.

Another meeting held at Christ Church was addressed by Ezra Keller, president of the Church in Liberia.

THE SECTOR PROJECT held the spotlight in the Michigan Synod last week. Beginning Sept. 6, laymen gathered at Gun Lake Camp for a retreat at which the program was studied in detail.

Pastors and official delegates met at the camp Sept. 9-11. Chester Myrom, associate secretary of the Lutheran Laymen's Movement, conducted the retreat for both groups.

A Turn-out for the Tigers

LUTHERAN NIGHT, held for the second consecutive year at Briggs Stadium, drew a crowd of 40,000. Lutherans occupied 14,000 reserved seats and staged a 15-minute pregame ceremony to honor the Lutheran members of the Detroit Tigers.

A prayerbook was presented to each of the players: Harvey Kuenn, Billy Hoeft, Duke Maas, Red Wilson, Al Aber, Don Lee, Ralph Snyder, and Mel Ott, radio announcer.

Robert F. Krasa
From industry to full-time church work

Krasa Takes Synod Post

ROBERT KRASA began work last month assistant to the president of the synod. is in charge of parsonage purchases, s selections, population trend studies a similar administrative duties.

He is a lay member of Prince of Pe mission congregation and a former emplo of Chrysler Corporation.

The synod has purchased a house for M and Mrs. Krasa and their three children.

THE PULPITS of all established congre tions in the synod have been filled, with recent calling of pastors by three churc

The Rev. Dean Tyson goes to Fa Church, Flat Rock; the Rev. Louis C. Su man accepted a call to Olivet Church, D troit, and the Rev. John A. Root was cal as the first pastor of St. Andrew's Chur Birmingham.

Nine new mission fields are under velopment. Surveys are being made in other areas.

Adoption of Sector Project Studied by Congregations

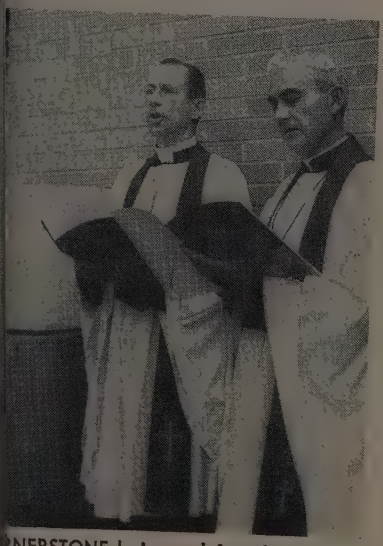
By FRANK K. EFIRD

SALISBURY—Congregations in the North Carolina Synod were taking a long look at the sector project this month. Responses received until Sept. 1 showed that 64 congregations have already decided to adopt the plan, while 68 were undecided and 46 had turned it down. The synod's sector school at Lenoir Rhyne College (Aug. 9-10) was attended by 157 pastors and laymen. ULM leaders for the school were Ira F. Ingstadt and John L. Berger.

Giving toward the synodical budget for the first eight months showed an increase of per cent over the same period last year. total of $192,412 or 54 per cent of the budget has been turned over to the synodical treasurer.

UNITED LUTHERAN CHURCH WOMEN of North Carolina reported at their Aug. 24-26 convention at Lenoir Rhyne College a membership gain of 725 over last year, and a decline in offerings of $1,200. Total offerings for 1956-1957 were $75,792.

Mrs. Paul Beatty of Charlotte was re-elected president. Speakers were: Betty Edwards, ULCW educational secretary; Pastor A. H. Keck, Jr., Hickory; Ruth E. Sigmon, missionary to India; and Elizabeth Huddle, missionary to Japan.



CORNERSTONE laying and formal opening of church coincided at St. John's Church in Statesville, N. C. The Rev. Ernest L. Misenheimer, assistant to the North Carolina Synod president (left), joined Pastor John K. Lasley in conducting special services on August 11.

Congress Hears About Judy

WASHINGTON, D. C.—Judy Ford is "an inspiration to all young people," the House of Representatives was told by Congressman Basil L. Whitener, Democrat of North Carolina, last month.

The lawmaker from Judy Ford's home district commented in the House on her election as president of the Luther League of America. He said the first girl president of the league in its 62-year history has "enriched the lives of all who have been privileged to know and work with this outstanding young lady."

He listed the many church and school activities in which the LLA president has participated and wished "continued success in her efforts to build a greater Lutheran church and instill a sense of devotion to Christian principles in the hearts and minds of the young people with whom she is associated."

No Welcome Mat for Kasper

NORTH CAROLINA'S Governor Luther Hodges announced that the state would not tolerate violence when eleven Negro students enter all-white schools this month. The courts dismissed white parents' petitions for a temporary injunction to prevent desegregation in Charlotte and Greensboro.

Governor Hodges, political leaders, and newspapers made it clear that North Carolina could do without a visit from John

NORTH CAROLINA . . .

Kasper, New Jersey segregationalist, who was convicted of contempt charges for pro-segregation activities in Clinton, Tennessee. When Kasper came to North Carolina over the Labor Day week-end, he had a small and divided audience in Greensboro, and was heckled off the court house lawn Winston-Salem.

"MAN OVERBOARD" was the title of a pl presented at the evangelism rally of t Northern Conference, July 17, at St. Pau Church, Salisbury. It was written by t Rev. Thomas Bollinger of Salisbury.

Diaconate Extends Service to a World in Change

CHICAGO—The word "change" occurred time and again as deaconesses from America a from five European countries discussed developments of the diaconate on both sides of the Atlan Occasion was the biennial meeting of the Lutheran Deaconess Conference. Held in Chicago few days after the closing of the LWF assembly in Minneapolis, the 50 American delegates h opportunity of hearing reports from eight European sisters who were visiting the United Stat

Developments reported to the group ranged from organizational changes in the American diaconate to a change in the dress of Norwegian deaconesses (Scandinavian deaconesses now draw salaries from the institutions they serve and can wear civilian garb if they desire).

In the "Changing Pattern of the Diaconate," Sister Anna Ebert of the Philadelphia (ULC) Motherhouse spoke of the closer relationship developing between the diaconate and the church bodies to which the deaconesses belong. In the Evangelical Lutheran Church, deaconesses now get their professional training in secular schools, followed by a nine-month intensive instruction by the church.

Time out for picture-taking during Deaconess Conference in Chic
Visitors from Germany and Scandinavian countries in second

The sisters heard reports on the diaconate in Germany, with special emphasis on the work done in East Germany and in the refugee camps. Some 30,000 deaconesses are serving in both parts of the divided country, 20,000 more are operating in other parts the world—400 in the United States.

New conference president is Sis Eleanor Falk of Milwaukee. She succeed Sister Martha Hansen of the ULC Baltim Motherhouse in Ruxton, Md. Vice presid is Sister Grace Carlson of Omaha; secreta treasurer, Sister Agnes Snesrud of Axt Neb. Both were re-elected for a second te

Spiritual Outlook Closely Related to Physical Health, Physicians and Ministers Agree at Joint Session

By ALFRED J. BEIL

DES MOINES—More than 200 physicians and ministers from seven midwest states met on the Wartburg College campus in Waverly, Iowa, Aug. 28-29, to discuss how they should co-operate in treating human ills and problems.

They agreed that a person's mental and spiritual outlook has much to do with his physical health. Speakers also concluded that there are many instances in which their professions should work together.

Dr. William E. Hulme, professor of pastoral theology and pastoral counseling at Wartburg Seminary, Dubuque, told the conference that because the human being is a total person, whatever benefits his soul is likely to have a good effect on his body.

Honesty is the best policy for physicians when it comes to telling a patient that he is going to die. This summed up a discussion the second day on "What should the patient be told?"

Dr. Robert R. Tidrick, head of the department of surgery in the State University of Iowa College of Medicine, said, "There is only one rule: We must tell the truth; we must be honest."

He said that sometimes the family directs the physician not to tell the patient. "But I feel he is debasing himself and his profession when he is dishonest with the patient about the nature of the disease," he added.

Dr. William B. Bean, physician-in-chief of University Hospitals in Iowa City, said the physician, in telling the patient the worst, frequently can temper the blow and lead up to the truth."

Dr. Bean said after the discussion that he doesn't normally volunteer information about how long a patient is going to live until he is convinced the patient wants him to. And the majority of them do, he said. But I think some people actually have been killed by being told they were going to die in a certain time," the Iowa doctor added.

Dr. Russell L. Dicks, author of books on religion and health, and professor of pastoral care at the Duke University divinity school, said, "I think that when he wants to know, the patient should be told the answer insofar as possible. But if he doesn't want to know, no one has a right to force it upon his attention."

Dr. Dicks said he has found in his experience that women are better able than men to bear the shock of hearing that their illness is incurable.

Stewardship Plan Sets High Goal

THE SECTOR STEWARDSHIP PROGRAM is in the preliminary stages for what is believed to be another successful year in Iowa. Pastor Charles Witt, chairman, is mailing out a monthly stewardship letter to keep all churches informed on plans to underwrite the 1958 synodical budget.

ULCA apportionment is listed as the largest item. The per-capita goal is set at $19 per communing member.

EVANGELISM MISSIONS are planned in the Des Moines area beginning Sept. 29, and in the Council Bluffs area beginning Oct. 20. The Rev. Clifton Weihe is scheduled to meet with the synodical evangelism committees in Des Moines and Davenport Sept. 17.

TWO CONVENTIONS will be held at First Church, Newton, Oct. 13-15. The synodical Brotherhood will meet on the thirteenth. Dr. Vernon Strempke, Board of Higher Education secretary, and Howard Logan, executive director of the ULCA Brotherhood, will appear on the program.

The joint conference rally will begin the same day when the re-elected president, Alfred J. Beil, will be installed.

Lutherans Co-operate in Iowa

THREE LUTHERAN bodies in Iowa are participating in programs of mutual interest—a step ahead of the proposed merger. A committee composed of representatives of the Augustana Church, American Evangelical Lutheran Church, and NLC, met in Des Moines, Aug. 27, to plan a pastors' pre-Lenten retreat to be held at Grand View College late in January.

For the second year, AELC and ULCA are sponsoring a church vocations conference for the youth of the synods. The conference this year is planned for girls and young women. The meeting will be held at Grand View College during Thanksgiving. Augustana is invited to participate.

NEW CHURCH buildings are going up for both missions and established congregations. Trinity Church, Webster City, will hold the cornerstone laying for a $180,000 church on Sept. 22.

Trinity Church, Estherville, will dedicate a $60,000 church in October. This congregation came into being without assistance from a home mission board. The first service was held Trinity Sunday, 1955. The first pastor was called Trinity Sunday, 1956, and the cornerstone was laid Trinity Sunday, 1957. The congregation became a member of the synod in 1956.

Members of the church building promotion committee (*see cut*) are: Roland Fagre, Pastor Robert E. Karsten, Ray Sunde, Mrs. Ray Rhodes, Mrs. Lloyd Berghefer, Wayne Crim, and H. A. Bierbaum.

First Church, Cedar Rapids, is planning a cornerstone service for the $250,000 education building in October. St. James' Church, Bettendorf, will break ground for a $150,000 church unit Oct. 6. Imman Church, Camanche, and Holy Trin Church, Newton, expect to dedicate hou chapels in October. First Church, Iowa C is installing pews and refurnishing the sa tuary, with special services planned Reformation Sunday.

Pastor Nelson Joins BPE Staff

PASTOR LAWRENCE E. NELSON of James' Church, Bettendorf, has resigned fective Oct. 6 to accept a call from the Bo of Parish Education. As an associate sec tary of the board he will be active in yo work.

Pastor Nelson, 29-year-old native of D Moines, is a Gettysburg Seminary gradu

Planning promotion for building fund campaign

Trinity, Estherville, will dedicate church next mont

and was assistant pastor at Epiphany Chu Baltimore, before assuming the pastorate Bettendorf in 1955.

THE REV. CARL BERHENKE is developin mission at Newton in a new housing a The synod has purchased a parsonage. $15,000 house-chapel is being planned.

BETHANY CHURCH, Iowa Falls, will h its fortieth anniversary services on Ref mation Sunday, Oct. 27.

Members of Toronto Congregation Form Three Missions

By NORMAN BERNER

TORONTO—It was with mixed feelings that members of Redeemer Church, Toronto, assembled on Sept. 8 for a "Service of God-speed." Many of them would be leaving the mission they had helped to organize and the building they had helped to erect to form the nucleus of three new missions to be opened simultaneously in the west, northwest, and east sections of the metropolitan area.

Participating in the service were the three mission developers, Pastors Carl Cronmiller, Wallace Minke, and Harold Brose. The sermon was preached by Dr. A. G. Jacobi, synod president.

The three missions held their first services on the following Sunday. The west mission has secured a $35,000 site on Burnhamthorpe Road; the east mission obtained property for the same price on Victoria Park Road; the northwest mission is negotiating for a lot on Lawrence Ave.

Services in English and German are being held at Redeemer Church which is presently housing Martin Luther congregation, composed of German New Canadians under Pastor Karl Wulf.

SISTER VELMA POMRENKE was consecrated by Dr. Alvin A. Bell, member of the ULCA Deaconess Board, in St. John's Church, Waterloo, on Sept. 8. She will be the first deaconess to serve the congregation. She served formerly in New York and New Jersey. The sermon was preached by the Rev. Walter Becker, London, who was Sister Velma's pastor in Western Canada.

Another deaconess from New Jersey came to Canada this month. Sister Betty Swinehart, from Manasquan, N. J., arrived in Ottawa to assist Pastor Arthur Conrad at St. Peter's Church.

DR. HAROLD LETTS and Dr. Harold Haas, of the ULCA Social Missions Board, were leaders at a "Faith and Life Institute" for women of the Canada Synod at Elim Lodge, near Peterborough, Sept. 6-8. The institute was a pilot project modeled on the lines of the Evangelical Academy popular in Germany.

The Rev. Pentti Murto, of Finland, has accepted a call to serve the Timmins-South Porcupine-Kirkland Lake parish. He is expected to arrive in Canada in October.

HMEF Bonds Pay More Interest

THE BOARD OF TRUSTEES of the Home Mission Extension Fund has raised the rate of interest on its bonds from 3 per cent to 4 per cent to encourage more loans for mission purposes. According to Secretary-Treasurer Harry Greb, "all available funds are at work and are now beginning to revolve." It is hoped that the bond sale will reach $100,000 to meet present and foreseeable demands during the next twelve months.

ST. MARK'S CHURCH, Kingston, hopes to get into its new building early in November. The Rev. Harry Lossing is the organizer and pastor of this mission.

Civil Defense Concerns Church

THE REV. ALVIN SCHWEITZER, Vancouver, B. C., was the only Lutheran among the 58 clergymen from across Canada to attend a civil defense conference at Arnprior, Ont., in July.

The conference was called by federal officials to acquaint pastors with civil defense policies. Among the advisers was Dr. F. W. Kerns, a ULCA pastor, who is director of religious affairs for the U.S. Federal Civil Defense Administration.

The conference agreed that parish pastors could organize a local chaplaincy service to go into action in time of disaster. Church buildings would be made available as rallying points for evacuation or as reception centers for evacuees. Pastors would be ready to minister to injured or dying, to conduct mass funerals, and to provide spiritual care at reception centers.

Girls Hold Edge Over Boys in Camp Nawakwa Enrollmen

By JEANNE W. WEBER

GETTYSBURG — Camp Nawakwa, Arendtsville, in its 29th year of operations as Lutheran leadership training camp, reported an enrollment of 3,350 for its June 10-Sept. 2 season. Largest group enrollment — 760 — was for the intermediate girls' period.

Under the direction of Pastor John S. Bishop, Gettysburg, the camp graduated two classes — 72 senior girls on Aug. 4 and 23 senior boys on Aug. 18. Graduation speakers were the Rev. Reginald Deitz, former Nawakwa director, and the Rev. Francis Reinberger. Both are members of the Gettysburg Seminary faculty.

Most campers came from congregations in the Central Pennsylvania Synod although Maryland, Virginia, West Virginia, New York, and New Jersey were also represented.

Guests during the summer included Pastor Lloyd Shenneman, Des Moines, Iowa, assistant pastor in charge of parish education at St. John's Church. The Rev. Peter Stolt, director of youth work of the Church of Hamburg, Germany, and the Rev. Hakan Zetterquist, Stockholm, Sweden, came to study op-

Girl seniors stood solemnly during camp graduation service.

Boys competed against each other in field and track event

erations of an American church-related camp. Both were in the United States as youth delegates to the Lutheran World Federation Assembly in Minneapolis. Pastor Thomas Allport of Lihue, Hawaii, was another visitor.

Sector Plan Gets Big Tryout

FOLLOWING the completion of four stewardship sector schools for pastors and laymen of the Central Pennsylvania Synod held in Gettysburg, it was announced by Synod Secretary Ralph Robinson that more than 85,000 members in some 150 congregations of the synod will participate this fall in stewardship sector projects.

Four hundred and seventy-five pastors and laymen attended the schools. Sector chairman for the West Penn Conference is Luther M. Lady, Biglerville.

Full House at Gettysburg

GETTYSBURG SEMINARY reported a near record entering class assembling Sept. 9 for orientation. More than thirty colleges are represented in the incoming class.

Seminary President Harry F. Baughman predicted that the total enrollment for the year would probably rise above 150. This number will include 19 students returning from a one-year internship.

KRESSLER HOME FOR CHILDREN, Loysville, was host to the synodical Brotherhood Sept. 7 at a special service. Pastor Herbert G. Hartman, Lancaster, spoke.

TRINITY CHURCH, Rouzerville (John Strand, pastor), dedicated a new church building July 7. Participants in the dedicatory services were the Rev. Arthur E. Yeagy, assistant to the president of the Central Pennsylvania Synod, and the Rev. Francis Weiberger.

Ground-breaking services for the new building were held last year. Approximately 5,000 man-hours were contributed to the building by church members. Total cost was $9,000. The old church building which had been constructed in 1891 has been remodeled for use by the Sunday school.

MT. ZION CHURCH, Mercersburg (David R. Hoover, pastor), held a rededication service to mark completion of extensive repairs to the church. Synod President Dwight F. Putman preached.

Goldsboro Parsonage Dedicated

By PAUL L. FOULK

YORK—The new parsonage of the Goldsboro-Mt. Zion charge was dedicated on Aug. 1. Dr. Dwight F. Putman, president of Central Pennsylvania Synod, spoke, and the Rev. Henry R. Spangler, of York, took part in the ceremonies with Pastor Jack E. Stouffer.

INTENSIVE PLANS are being made for the second preaching mission in the York Conference. The Rev. Gordon E. Folkemer, pastor of St. Matthew's Church, York, is in charge. A briefing session for pastors was held at St. Matthew's on Sept. 4.

The conference is also preparing for strong presentation of the sector stewardship program.

The Rev. Howard W. Hinkeldey will assume the pastorate of St. Paul's Church, Hanover, on Oct. 27. The former pastor of St. Paul's Church, Huntington, W. Va., was called to succeed Dr. Paul Levi Foulk.

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Seminary Offers Training To Parish, Youth Workers

By LOUIS F. MERTZ

LOS ANGELES—A new training program or parish workers, Christian education di-ctors and lay assistants begins this fall at acific Seminary, Berkeley.

Dr. Charles B. Foelsch, seminary presi-nt, said the course is open to "committed hristians of stable mind, sound body, and od character, who present a satisfactory ademic record, and who desire to prepare r special work in the church."

THE FALL MEETING of the synod's South-n Conference will be held at Trinity urch, Riverside, on Sept. 27. A youth aquet will be held in the evening. Dr. V. Tambert will speak on "More Men the Ministry and More Girls in Full-ne Service of the Church."

The next day the conference will meet at new Camp Yolijwa, Redlands. Pastors delegates will discuss a study for future of the camping facilities. Pastor John mp of LaCanada is conference president.

A SECOND WORKSHOP on pastoral relation-to the sick, including co-operation with doctor, will be held Oct. 8-10 at Cali-ia Lutheran Hospital, Los Angeles. The . Frederic M. Norstad, of Luther Semi-, St. Paul, Minn., will be principal ker. An attendance of 60 is expected.

A PILOT STEWARDSHIP project of the Lu-n Laymen's Movement was held at e Church, Santa Barbara, with great ss. Financial goal was $27,500.

N UNUSUAL series of sermons boosted ner attendance at Good Shepherd ch, Buena Park. Pastor Howell Foster hed on "What I Would Believe—If I a Jew (Roman Catholic, Mormon, th-Day Adventist, Christian Scien-

ST-LWF RALLIES were held Sept. 4 at Church, Glendale, and Angelica ch, Los Angeles. Overseas guests in-

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PACIFIC SOUTHWEST . . .

cluded Mrs. Inadomi, of Japan, and M Seydel, of Brazil.

TRINITY CHURCH, Pasadena (the Rev. C Moyer, pastor), is observing the 30th a versary of the present church building. campaign for funds to build a new ed tional unit has been completed, and are being received to make improvem in the present buildings.

NEW PARSONAGES have been occupied Pastor John Stump, of LaCanada; Pa Milus Bonker, First Church, San Diego; Pastor Arthur Alm, San Leandro, Calif

NEW YORK

Buffalo, Rochester Youth Meet at Silver Lake Camp

By HERBERT A. BOSCH

BUFFALO—More than 120 post-co mants of the Buffalo and Rochester co ences attended Lutheran Youth Week month at the Batavia YMCA camp grou Silver Lake.

The Rev. Herman B. Miller, of G Church, North Tonawanda, was dire Staff members included Pastors Theo D. Weiskotten, Richard E. Muck, Fred H. Reissig, Frederick J. Teichmann, Ala Gibson and Roger M. Greentaner, of Rochester area; Pastor Paul M. Young Hudson; Miss Audrey Dixon, of New Y Mr. Richard M. Sawatske, of Elma; Albert Schofer and Mrs. Charles Moor Blasdell.

LEADERSHIP TRAINING schools are pla for three Mondays beginning in late Sep ber, by the conference committee on p education. Pastor Edward W. Uthe Church of the Good Shepherd, Tonaw is the director.

The theme is "Great Truths Church W ers Should Know." Lecturers include Rev. Donald R. Pichaske, ULCA ch school editor; Walter A. Jensen, of the theran Laymen's Movement; Dr. H Haas, secretary of the Board of Social sions, ULCA; and Dr. Paul C. White, s

ecretary and director for religious education.

REPORTS from the recent Lutheran World ederation assembly at Minneapolis were eard at the Western Conference meeting ld Sept. 12 at St. Mark's Church, Kenore.

EVANGELISM MISSION plans are being made 30 Buffalo area congregations and 22 in e Rochester conference. The campaign ll be held the week of Oct. 27. Chairmen the Rev. Francis K. Wagschal, of Mesh Church, Lewiston, and the Rev. Walter Cowen, of Christ Church, Rochester.

The Rev. Kenneth C. Heuermann has reined as assistant pastor of Parkside urch, Buffalo, after a year's study at the iversity of Edinburgh. He had been arded a Samuel Trexler Fellowship.

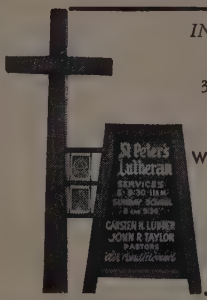
RTBURG

nod's ULCW Convenes; atures Mission Theme

By ARNOLD H. KAITSCHUK

PRINGFIELD, ILL.—The United Lutheran rch Women of the Wartburg Synod met . 20-22 at St. John's Church here. Theme "Publish Glad Tidings."

eakers included the Rev. Brijnandan y, of Chhindwara, India; Mrs. John B. se, president of the ULCW; the Rev. olm D. Shutters, of Chicago, former onary to China, and Dr. R. R. Belter,



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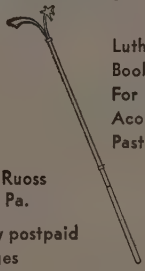

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WARTBURG . . .
synod president. The Rev. George Bisch
of Arenzville, was chaplain.

A new chapter was admitted from
Stephen's Church, Belleville, Ill., recen
organized.

WARTBURG WEEK at Pine Lake, Wis., w
well attended with 112 campers registe
Pastor E. W. Belter was dean of the ca
and faculty members included Pastors R.
Aden, Walter Wittman, Kenwood En
Andrew Swasko and Milan Swasko.

YOUTH SUNDAY, Sept. 22, will be the oc
sion of many pulpit exchanges in the syn
Pastors will place a special emphasis
the need of men for the ministry and
women for full-time church work.

THE REV. DAVID ROTH, of Milwau
has accepted a call to St. Stephen's Chu
a recently organized mission in Bellev
Ill., and will begin his pastorate there
Oct. 1. Pastor Wolf D. Knappe, who
the mission developer, will go to the Ly
Pell Lake, Wis., charge.

First service in the new house-chape
St. Stephen's was held Aug. 4. Dedica
is set for Oct. 6. The chapel was built
aid from the Board of American Miss

FIRST CHURCH, Joliet, Ill., purchase
ranch-type parsonage for Pastor
Goeken at a cost of $28,000. The Go
family moved in on Aug. 27.

PASTOR JOHN HERING has resigned
St. John's Church, Bremen, Ill., to pu
graduate studies at Chicago Seminary,
wood. Pastor Paul James resigned fro
Lyons-Pell Lake charge, to attend Chi
University.

—CHANGES OF PASTORATE

IOWA

BERHENKE, CARL H. From Faith Ch
Eldridge. To Newton, mission devel

MARYLAND

BOLIEK, J. GLENN. From Martin L
Church, Lees Summit, Mo. To Ge
town Church, Washington, D. C.

MORELAND, J. CALVIN. From Jefferso
ish. To Baltimore Lutheran Inner

OFFICIAL NOTICE

The Brotherhood of the United Lutheran Church in America will hold its convention in Pittsburgh, Pa., at First Lutheran Church, 615 Grant Street, Oct. 17-19, 1957.

EUGENE H. KELCHNER, Secretary

---

sion, assistant to director.

OUNG, EUGENE W. From Lazarus Church, Lineboro, and Jerusalem Church, Westminster. To Jefferson parish.

NEW JERSEY

ENHARDT, HOWARD A. From Home Missions Field Missionary, New York and New England Synod. To Home Missions and Parish Education Secretary, New Jersey Synod.

CLELLAN, VINTON G. From Grace Church, River Edge. Social worker.

HAFER, WILLIAM F., JR. To St. Matthew's Church, Hoboken.

NEW YORK AND NEW ENGLAND

DERSON, ARTHUR L. Seminarian. To Brentwood, N. Y., mission developer.

THY, DENES. To Our Saviour Church, Buffalo, N. Y.

RIST, JAMES. To Trinity Church, Wyandanch, L. I., N. Y.

KEY, ROBERT E. Seminarian. To Christ Church, Salina, N. Y., and St. Mark's Church, Baldwinsville, N. Y.

DECEASED

HE REV. ROBERT SCHLOTTER, 75, July 11 at his home in Linden, N. J. stor Schlotter was a native of Heller-, Pa., and a graduate of Muhlenberg ge and Philadelphia Seminary.

was pastor of Grace Church, Perth oy, N. J., from 1906 until his retire- in 1953.

rviving are his wife, the former Hattie r, and a daughter, Mrs. Edwin Wolff. neral services were conducted at Grace ch, Perth Amboy, July 14, by Synod lent Edwin H. Knudten, the Rev. Her- Hagenau, and the Rev. Herbert Hecht. ial was at Union Cemetery, Heller-

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IN CONCLUSION

IT'S TOO SOON for anybody to start worrying about Lutherans selling out Martin Luther and surrendering to the Pope. We've received a few fairly frantic letters from people who read in the newspapers that the Lutheran World Federation plans to study Roman Catholicism. The purpose of the study, said a United Press report, is "to bring the two churches closer together."

It is tragic that two great groups of Christians are so far apart that they can't even hold conversations about their differences. This month at the Oberlin meeting (*see page 4*) two Roman Catholic theologians were present as listeners but not to share in the discussion. The Roman Catholic Church won't take part in such a meeting because it claims to be the one true church, and insists that the only way to unity is for all to acknowledge its supreme authority.

This was stated flatly in the Jesuit magazine, *America,* in commenting on the Lutheran World Federation action. A "theological encounter" between Lutherans and Roman Catholics, said *America,* must "involve a willingness to submit in doctrinal matters to the teaching authority of the Roman Catholic Church."

IN THE UNITED STATES we Lutherans would be unlikely to propose conversations with Roman Catholic theologians. We consider them hopeless.

The suggestion at the Minneapolis assembly was made by the Germans. In their country the situation is different. There were many brave Roman Catholics who stood shoulder-to-shoulder with Lutherans in the struggle against Hitler, and shared horrors of concentration camps.

Since the war in towns where mo
buildings were destroyed, Roman Cat
olics and Lutherans have lent one a
other their churches which could still
used, with mass at one hour and the L
theran service at another each Sund
morning. Churchmen on both sides ha
become eager for better understandi

Some Roman Catholic theologians
Germany (such as Karl Adam) recogni
that their church made a huge mista
in not listening to Luther in 1517. H
criticisms of Roman Catholicism, th
say, were justified, and the church sho
have taken them most seriously.

If there had been wise leadership, t
Reformation would have taken pla
within the Roman Catholic Church wi
out causing a division. That is wh
Luther wanted and expected.

Some of the German Lutherans thi
there is a chance, over quite a stretch
years, to find some middle ground
unity with Roman Catholicism. As Bish
Lilje said at Minneapolis, the Ro
Catholic Church is "moving with
times. It is no longer the same chu
as it was in Martin Luther's day."

WE IN AMERICA see no sign of a
day in relations with Roman Catholic
We are eager, though, that there be
ill will between our churches. We
not agree with our Catholic friends
we love them (at least most of the

It was said at Minneapolis that C
alone can give unity to his people.
feel sure that unity will not come thro
unconditional surrender of the Refor
tion. That was Christ's gift to the ch
which we would willingly share with
man Catholics. Maybe our Lord will
prise us some day with such a great
of unity as none of us can now imag

—ELSON RU

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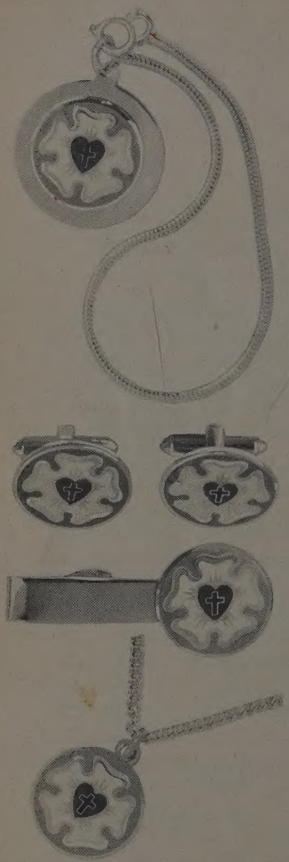

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